

America



A CATHOLIC REVIEW OF THE WEEK

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one year of ERP***

Shift from relief to recovery

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Red dawn over the Yellow Sea

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EDITORIALS

The Road to Reason

REVIEWED BY JOHN LaFARGE

Socialist Britain

REVIEWED BY JOSEPH B. SCHUYLER

VOL. 80

NUMBER 18

FEBRUARY 5, 1949

15 CENTS A COPY • \$6 A YEAR

LETTER FROM THE EDITOR

Dear Reader

February is Catholic Press Month, so I'd like to write a few personal words to you.

Suppose I begin by answering the questions our friends often ask.

"How many are there on AMERICA's staff?" Seven. They are from all over the U. S. "E.A.C.", from Milwaukee; "E. D.", Boston; "H.C.G.", Washington; "C.K.", Belfast, Ireland; "J. La F.", Newport, R. I. (he claims); "B.L.M.", Green Bay. I'm from Chicago. Fr. Carroll, our Business Manager, hails from San Francisco. An editor couldn't ask for finer colleagues.

Our staff, we believe, is well-balanced, well-traveled, and well-trained. Six have visited Europe and the Continent; five took degrees there. Father LaFarge, of course, has a wealth of experience to put at our service. His knowledge of foreign languages enables him, as librarian, to keep us abreast of foreign developments. Besides, we have a great many visitors on whose intimate and current information we draw.

"Where do you live?" At Campion House, 329 W. 108th St., N. Y., off Riverside Drive. Father W. Coleman Nevils, former president of Georgetown University and later of Scranton University, is our religious superior. Brother Hubert Henry represents the Canadian Jesuits.

"How many lay people do you employ?" We have four editorial and secretarial assistants at Campion House, where we edit the "paper," and fourteen persons in the Business Office at 70 E. 45th St., where we have just engaged Mr. Harold Hall as circulation manager.

"What's your circulation?" As of January 29th: subscriptions, 22,051; churches, 4,332; schools, 1,953; dealers, 786. That totals 29,335. Our "total run" was 31,055—up 1,389 from a year ago. Our circulation is pretty evenly distributed throughout the forty-eight States.

"Who reads AMERICA?" Besides our revered bishops, priests and religious—businessmen and women, industrial workers, educators and people in all the professions, housewives, students, city and rural folk. Many Congress-

men follow us closely week by week.

"What are you trying to accomplish?" We try to weigh current events and trends in the scales of sound moral principles and Catholic doctrine, especially social doctrine. These principles—of justice and charity—apply everywhere: in housing, wages, medical care, education, race relations, agriculture and industry. They apply in international relations. Our aim is to help set things straight—first in men's minds and then in their conduct.

We deal with books, the theatre, films, because they shape people's thinking. We want to encourage literature and the dramatic arts for their beauty as well as their moral values. This is incalculably more difficult than cataloguing them on moral grounds alone because, like Shakespeare, works of art can combine artistic excellence with moral blemishes.

The over-all purpose we pursue is religious. Religion is man's "great concern." But religion involves a lot more than going to church and saying prayers. It shapes the whole of human life. That's what we're trying to do, to help people shape their whole lives according to religious and moral principles.

"For whom do you write?" Well, for everyone who is seriously interested in the purposes we pursue and able to occupy himself with them in an educated, informed way.

Now may I ask a question, please? How disturbed are you about present-day racial tensions, industrial unrest, drift away from religion in education, sufferings of people uprooted from their homes abroad; about best-sellers that falsify God's truths; about the onward march of Russian communism in Europe and Asia, about the danger of war? Don't you believe that the principles we stand for will lessen these evils by putting society in better order?

You do. But how can you help? Well, for only \$2 you could subscribe to AMERICA for a friend for 20 weeks. Or you could merely send us the name and address. AMERICA aims to be well-informed and constructive. This is the month to help us to expand the efforts which you realize are very important to our nation and to the world. Right now!

R. A. Hartnett, Jr.

Editor-in-Chief

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AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. February 5, 1949. Vol. LXXX, No. 18. Whole No. 2073. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U.S. Patent Office.



Spread of unemployment

To the plumber in New York, the mechanic in a Connecticut motorcycle plant, the tool-and-die maker in the sprawling Kaiser-Frazer factory at Willow Run, the wave of layoffs which came just before and after Christmas was a personal misfortune. To the country as a whole these discharges were mildly upsetting, but they seemed to be nothing to become really worried about—that is, not yet. In the early part of December the Department of Labor reported slightly less than two million unemployed—about 300,000 more than in November. During November, claims for jobless compensation increased to an average of about 185,000 a week. They jumped to 281,000 in the week ending December 25, and to 415,000 during the first week of the new year. As January drew to a close, national unemployment was still rising, but the rate was not alarming and the lack of jobs was spotty. In New York, New England and parts of the Middle West, more workers were being laid off. In centers of heavy industry, such as the Pittsburgh area, the various plants were taking on new toilers. Much of the spreading unemployment seems due to purely seasonal factors and is likely to be temporary. Construction workers are customarily laid off before Christmas and, after the holidays, department stores normally cut their inflated staffs. A good many of the unemployed—especially in consumer goods industries—are victims of buyer resistance to high prices, which is a more serious cause of layoffs. In some lines inventories have piled up, and purchasing agents have become cautious. It may be weeks before demand is strong enough to start factory wheels turning. Much depends on the willingness of manufacturers to set prices more in line with what consumers are ready to pay. Some businessmen, too, are waiting to see how far the new Congress will go toward implementing President Truman's economic proposals for 1949. Despite unequaled profits over the past three years, they still feel uneasy with a Democrat in the White House, and the donkey instead of the elephant installed on Capitol Hill.

Future outlook

Only a short month ago economists and business leaders felt fairly confident about the immediate future. While they expected declines in corporate profits and farm income, they thought that high levels of production and employment would be maintained; that judged by pre-war standards 1949 would be a prosperous year. All the reasons which persuaded them to this optimistic outlook remain valid: the persisting steel shortage, which guarantees capacity production for at least another year; the still unsatisfied demand for houses and automobiles; continuation of the foreign-aid and defense programs, and another forty-billion-dollar Federal budget. It will

take more than an increase of corporation taxes, scattered consumer resistance to high prices, occasional pools of unemployment and some decline in farm income and volume of exports to change the picture substantially. Only a drastic and wholly unlikely shift in the international weather could make a real difference now. Sudden peace abroad, or something closely resembling it, might mean serious trouble at home. In that event everything would depend on how quickly the Government acted to remove certain anti-inflation controls, such as the limitation on instalment buying, and to shift from military spending to expenditures for the social programs which Mr. Truman outlined last month to the Congress. The unemployed should not lose heart. Chances are good that before many weeks have passed they will be working at their old jobs, or will have found new ones.

Television rescues the home?

"Home sweet home," say viewers-with-alarm, surely curdles just as soon as TV invades the living-room. Facts seem to back them up. A recent survey of 706 families shows that the average televiewer spends three and a half hours daily at his set. Home reading of magazines and books, and even of the comics (applause), has been noticeably cut. Conversation has been killed, according to 46 per cent of those questioned. School homework is being interfered with, especially among the younger children. Radio-listening time has dropped 77 per cent and sports-attendance 44 per cent among the 706 families. The longer a set is owned, the more time is spent with it. Yes, but—retort the viewers-with-complacency—there is another side. The movies dragged the family out of the home. Television is keeping families in. Conversation may be less, but it's more intelligent. It now centers around book-discussion and political programs, which are highly popular. Younger children may skip homework, but the older ones have to plan theirs more strategically to get time to look. And as for the slump in radio-listening and sports-attendance—may not that be good riddance? The American home has been "breaking up" for a long time, but it's still here. Our money is on the home to tame television. TV could become the great magnet drawing the family and neighbors together.

Art and asthma

If your favorite radio commercial suddenly blacks out for a few seconds, it doesn't mean that the announcer is making a nasty crack about the vice president of the company. Maybe he just wants to cough. If he coughs because he has a tickling in the throat, or because he is coming down with a cold, that's O.K. by the actors' union—the American Federation of Radio Artists (AFL). But he mustn't cough dramatically unless he is paid acting rates, which may up the cough from a mere

nuisance value to somewhere between \$6 and \$12.50. This nice distinction arose when Station WMCA in New York wanted its announcers to throw a well-placed, dramatically effective cough into the introduction to a one-minute transcription of a "plug" for an anti-tuberculosis campaign. Coughing is coughing, said the Federation of Radio Actors, and acting is acting; but when a cough is only an act, it rates actors'-union pay. The Federation sympathized with WMCA's objectives, but felt that this cough might be the thin end of the camel's nose coming under the tent. This is what critics of moral theology sneer at as "mere casuistry." Casuistry means "getting down to cases," and it looks as if the radio people have run into a cute one.

U.S. Communists on trial

A dozen leaders of the U.S. Communist Party were indicted by a Federal grand jury in New York last spring. They were charged with violating Section 2 of the Smith Act of 1940. This Act prohibits under penalty such actions as "knowingly and willingly" advocating or teaching the duty, desirability or propriety of overthrowing by force any government in the United States. Helping, or affiliating with, any group advocating such conduct is also prohibited. Very far-reaching legal issues are therefore involved in this trial. Is the C.P. in this country actually guilty of such conduct? Would the U.S. Supreme Court uphold an affirmative finding? Has Congress the constitutional authority to make illegal the mere act of advocating, without any "clear and present danger" of actually bringing about the application of force? When the trial under the indictment got under way, however, these issues were pushed into the background. Counsel for the defense threw doubt on the legality of the grand jury which had returned the indictment. It was the same jury which indicted Alger Hiss.

"Make Mine Manhattan"

Defense counsel charged that members of minority groups and of the working classes had been systematically excluded from the panel from which the grand jury was selected. Judge Harold R. Medina, who has been very patient and fair without giving defense lawyers too free a rein, entertained this objection because it brought up "a fundamental matter of the administration of justice." The present Supreme Court, we may add, is very sensitive on the subject of the representative character of juries, especially in Federal courts. If attorneys for the indicted Communists can prove that any large class

of persons has been systematically excluded from jury service, they may be able to have the indictment thrown out, if necessary through appeal to the U.S. Supreme Court. The Alger Hiss indictment might conceivably be avoided. What impresses us most is the contrast between the "administration of justice" in Manhattan and in (let us say) Budapest. Here we find judges who conscientiously strive to preserve the safeguards which Anglo-American law for centuries has thrown around every accused "person." This is the all-inclusive term our Constitution uses. Let the "person" accused be one who hates American freedom (except when it suits his own revolutionary aims). He is still a human person. Our Constitution rightly protects him until he is proved guilty of illegal conduct. In Budapest they are using a new drug, "actedron," to keep Cardinal Mindszenty "refreshed" so that he will exhaust himself, break down and "confess." They do worse than debauch a court of law into a political demonstration. Hungarian Communists debauch their politics into a form of "guinea-pig" experimentation with drugs. Maybe the contrast will persuade some American Communists to decide: "Make Mine Manhattan."

Entangling alliances on the campus

The University of Washington (Seattle) has presented the academic world with a pretty problem by dismissing two professors for membership in the Communist Party. A third was dismissed for giving evasive answers when asked about membership. The two were Professors Butterworth and Phillips; the third was Associate Professor Gundlach. With three others they were tried before the faculty committee on tenure and academic freedom. A majority of the committee recommended to the Board of Regents the dismissal of Professor Gundlach. A minority voted to dismiss Professors Butterworth and Phillips, too. University President Raymond B. Allen supported the minority recommendation. The Board of Regents accepted this, and dismissed the three. The other three instructors were put on probation after having deposed in writing that they were no longer members of the Party. The dismissals were not based on the private beliefs of the three professors or on their teachings at the university. The ground of dismissal was overt alliance with the Communist Party. Hence the problem: may a professor legally be dismissed for belonging to a legal political party? On the other hand, how can the Communist Party be declared illegal without endangering the security of all political parties?

Academic freedom must be free

Anticipating the usual protests about academic freedom, President Allen pointed out that he was very much concerned about it; so much so, in fact, that he would not wish the University of Washington to retain on its faculty one who submitted himself to "restraints placed upon him by his political affiliations, by dogmas that may stand in the way of free search for truth, or by rigid adherence to a party line that sacrifices dignity, honor and integrity to accomplishment of political ends." A Communist has surrendered his freedom to "deviate"

AMERICA—A Catholic Review of the Week—Edited and published by the following Jesuit Fathers of the United States:

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from the Party line on all questions of political and social policy. This public surrender of what a university stands for unfits a "scholar" for his proper role on a university faculty.

Less interest would help

Peace talks in Indonesia, remarked Dutch Premier William Drees, would be "more fruitful if international interest in this problem would somewhat subside." That's a blow to today's assumptions. Ever since the debacle of 1919 we have been urged by educators, editors and an imposing array of well-heeled foundations and research centers, commencement speakers and enterprising women's clubs, to wake up to the facts of international life. Radio news commentators take our minds for a daily ride around the world. It's all based on the belief that if the peoples of the world get the facts, they will work out peaceful solutions to international strife. Wars, we have come to think, are caused by inept politicians playing fast and loose with human lives and national resources. Yet Premier Drees has a point. Public opinion quickly masses behind one side or the other of a far-off conflict. A negotiator who has, or thinks he has, the all-powerful backing of "world public opinion" on his side can overplay his case. This would not be so bad if "world public opinion" had ways and means of taking responsibility for decisions all over the globe and for enforcing them. But when the responsibility rests primarily with the parties to the dispute, sudden gusts of support or condemnation can make the going needlessly rough in the world's diplomatic fish-bowl. "Interest" in Indonesia might well "somewhat subside," but Dr. Drees cannot expect us to ignore the rights and wrongs of conduct on which the peace of Asia depends.

And so would less fear

"Who's afraid of the big bad wolf" will soon be the theme song of maternity wards. The Yale University School of Medicine has just conducted a comprehensive testing of "natural" childbirth. It found that "virtually all" of the pains of childbirth are caused by plain, simple fear. After six sessions of lectures and exercises administered during pregnancy, "360 out of 400 mothers bore their children with some pain," which they were "quite willing to tolerate during the exaltation accompanying childbirth." Though very mild sedatives may still be used to help mothers relax, 87 per cent were fully conscious when the child was born, a factor which doctors regard as extremely important psychologically. This "natural" method of childbirth is spreading to other teaching centers. It is a boon to mothers, particularly to those in their first confinement. More than that, it marks "a general awakening to the fact that the less artificiality in the childbirth process, the better the result." Will that convince other tamperers with nature (birth controllers, for example) that such tampering always has ill effect?

Freeing world trade

In his letter to the chairman of the House Ways and Means Committee on January 24, urging renewal of the

reciprocal trade program "without hampering restrictions," President Truman is so completely right that there is scarcely room for argument. We cannot eat our cake and have it. If we intend to continue selling abroad, we must permit our foreign customers to sell here. In the long run there is no other way by which they can obtain the dollars to buy from us. Furthermore, in our desire for lasting peace we have made an enormous investment in world economic recovery. This investment will be largely wasted unless we succeed in freeing the clogged channels of international trade. That is why we took the lead in creating the World Bank and the International Monetary Fund. That is why, at Geneva in 1947, we sat down with representatives of twenty-two nations and agreed to a wholesale, mutual reduction of trade barriers. That is why, on April 11, we shall discuss the possibilities of reciprocal tariff concessions with thirteen additional countries. The action of the Republican Congress last year in renewing the Reciprocal Trade Agreements Act for only one year, and in restricting the freedom of the President to negotiate under it, was inconsistent with the whole trend of our foreign policy. The President rightly insists that the action be reversed. With the Democrats in firm control on Capitol Hill the President is certain to get what he wants. The Party has always supported the program originally sponsored by Cordell Hull.

South Africans elect Communist

Dr. Jan H. Hofmeyr, former president of Johannesburg University and member of the South African Parliament, called it a "tragedy" in 1932 that one-half of South Africa's native population refused to stay in the "special areas" provided for them and came to live on the farms and in the cities, seeking what for them was not tragedy but opportunity. The real tragedy is the persisting slaveholders' mentality of those who are now running South Africa's Nationalist Government. The first fruits of their racialist denial of elementary human rights to the natives appeared a few days ago in the race riots between Zulus and Indians at Durban (Am. 1/22, p. 324; 1/29, p. 454). This is the first time, says the *Southern Cross*, South African Catholic weekly, that the African natives "as a body have fought with people of another race as such." Commenting on the rioting, the *Southern Cross* states that if no effort is made to raise the status of the native and equip him to share in the country's political life, "then we may expect him to try primitive ways of settling his problems." Equally disastrous fruits of the Nationalist folly, though in a quite different line, appeared with equal promptness. In the recent elections native voters in Cape Town sent a Communist City Councillor, Sam Kahn, to Parliament as one of the three white representatives whom the natives are still permitted to elect to the House of Assembly. Kahn won a landslide victory over the two rival candidates. He was greeted with derisive shouts of "Communist!" when he took his seat. But all the shouts and reproaches cannot cover up the error of those men whose defiance of the ordinary principles of common sense—not to say of justice—made such a thing possible.

Peace offensive in Italy

Keep your eyes on Italy if you want to spot the gyrations of the Communists behind the facade of the so-called "peace offensive." Italy will be showpiece number one because 1) it has the largest communist membership outside of Russia, 2) from the brink of economic ruin it has come remarkably along the road to stability. This second fact is obvious to all Italians. The Communists cannot very well come out full blast against the Marshall Plan, as they did before the last elections. On the contrary, communist boss Togliatti and his recent guest, French Communist Marcel Cachin, have had some mild praise for it. "Stutter" strikes (fifteen-minute work stoppages in an hour) flare up spottily throughout the country, but the over-all impression now being created is that the Communists are no longer trying to cripple the nation's recovery. After initial confusion—the average Italian wondering just *what* the Commies are up to—a false sense of security may well arise: the Commies are not, after all, quite so red as they were painted. What is happening in Italy may well be symptomatic of what Moscow hopes will happen all over the world: the "peace offensive" will create confusion which will settle into a lethargic lull. Our foreign policy against Russian tyranny is now stronger than it has ever been. It would be a disaster to the free world if the communist tactic now apparently shaping up in Italy were to lead us into thinking that soft words from the Kremlin can ever mean any slackening in the Soviet drive towards world communism. President Truman's Inaugural Address is reassuring on this score.

Good score on books

The American Library Association boosts its batting average this year. It publishes its annual list of "fifty notable books." Only four fiction titles are objectionable: *The Naked and the Dead*, *Raintree County*, *Intruder in the Dust* and *The Young Lions*. Two novels are excellent: *The Ides of March* and *Cry, the Beloved Country*. *The Heart of the Matter* is controversial, but we approved it (AM. 7/17/48). Among the non-fiction titles are such splendid books as *The Seven Storey Mountain*, *Road to Reason*, *The West at Bay* and *A Man Called White*. The librarians seem to be registering an improvement in U. S. reading standards. Thirty-four of the fifty books were recommended to you in our review columns.

No thunder 'cross the bay

In bright, bland weather, Japan flocked to the polls for a general election in numbers that shamed America's civic apathy. Would the Red Star come up like thunder from China? Would communist propaganda, to the effect that Japanese taxes are being drained off to build up American military strength, succeed in fooling the people? What would be the outcome of communist efforts in the labor unions? (We shall shortly publish a report on this latter topic by Richard L-G. Deverall, former Chief of Labor Education under General MacArthur from August, 1946 through October, 1948.) When the votes were counted, the era of coalition governments in Japan was

over. The ultra-conservative Democratic Liberal Party will have a clear majority in the Diet assembling on February 15. The Communists made appreciable gains, electing 35 representatives to the Lower House and winning 5.7 per cent of the popular vote, thus becoming the fourth largest party. The gains were largely at the expense of the Socialists, who were promptly invited to save themselves (translate: "commit *hara kiri*") by joining a "united front" under communist leadership. General Douglas MacArthur thought the "clear and decisive mandate for the conservative philosophy of government" would give the people of the free world great satisfaction. Possibly the Japanese, living under controls imposed by occupation authorities, found great satisfaction in voting for a Rightist political party opposed to all controls.

In the groove

Speaking of phonograph records, said the Thoughtful Observer, I see by the papers that one V. Syrov, described as senior state inspector of trade in Moscow, has recently expressed surprise that a department store in his jurisdiction should plan on as many as 309 different styles for hats. Fewer styles, says V. Syrov, less extreme designs, and concentration on the mass consumer: that's the line for '49. V. Syrov may not know it, said the T.O., but he is skirting the edge of counter-revolution. There is no surer way of disillusioning the Muscovite maiden with the People's Democracy than by compelling her to wear a hat identical with thousands of others in Minsk, Pinsk, Omsk and Tomsk. It is far otherwise, of course, continued the T.O., in the matter of phonograph records. Variety may be the *joie de vivre* of the hat designer; but from the manufacturer of phonograph records we look for a little less abandon. You would think, said the T.O. in exasperation, that RCA Victor and Columbia could have got together on these new long-playing records and made them interchangeable in use. But no. Columbia's run at 33 r.p.m. and RCA's at 45; the grooves are different, too, and need different pick-ups. I understood that the main idea of the new records was to enjoy music without having to fuss with the phonograph. Now I am permanently coralled by RCA or Columbia, unless I am willing to make like an electronics engineer when I change records. I fear, he murmured, that competition in the record field is going to involve some plain and fancy slitting of weasands. Most people thought we were long past that stage of industrial development. That noise you hear, he concluded, is not a bird; it is not a plane; it is not even Superman. It is just a couple of recording companies taking a power dive back into the nineteenth century.

(Correction: In our lead-off comment for last week we suggested that you write or wire to your U. S. Senators that you objected to the Thomas aid-to-education bill and favored the McGrath-Johnson bill. It should have been McMahon-Johnson. Apologies to you and to the two Senators.)

Washington Front

The Senate Committee on Labor and Public Welfare, which is headed by Senator Thomas of Utah, bids fair to be the first shining example of that swirling interplay of interests of which I spoke last week. This Committee is handling both the labor and the education bills, which are among the most controversial measures before the Congress.

Somebody on the Committee got the bright light last week that one way to postpone a showdown on the labor bill would be to have an immediate showdown on the education bill, thus putting off indefinitely any repeal of Taft-Hartley. Labor representatives apparently got wind of the scheme, with the result that the labor bill finally got priority, after a bitter fight in the Committee, chronicled in the papers.

Last week, Father William E. McManus of NCWC set forth his organization's objections to the Thomas bill for Federal aid to schools. It happens that organized labor, especially the AFL, also has a keen interest in the education bill. Labor's objections to that bill in its present form are naturally wider in scope, though, as is well known, the AFL is strongly in favor of Federal aid. Their objections fall under four heads: 1) The bill does not safeguard the rights of the Negro; on the contrary, it would canonize segregation. 2) There is no guarantee in the bill that a proper proportion of the money would be used to raise teachers' salaries (the American Federation of Teachers is interested in this angle). 3) The exclusion of grants for services in the nonpublic schools means discrimination against the children of many workers. 4) The distribution of subsidies still does not sufficiently help school systems in the poorer States as against the richer ones.

There are other objections from Negro interests, represented by the National Association for the Advancement of Colored People (NAACP), which also is in favor of Federal aid: 1) The bill as it stands not only implies segregated schools, but renders them practically mandatory. Thus the Federal Government under President Truman would be bound by law to deny the civil equality for which he has been fighting. 2) The bill gives the States the right to appeal to the Commissioner of Education and from him to the courts if they feel aggrieved. But aggrieved private citizens are not allowed the same right. The NAACP has asked the Committee for amendments on these two grounds.

As I write, there are indications that it is possible that the Thomas bill for Federal aid will be reported out of committee, thus giving it priority on the floor over the labor bill, which will have hearings. If this happens, I invite my readers to follow with interest the course of these two measures through the legislative process. They are likely to afford an instructive lesson on the way in which group interests rather than party principles shape the political decisions of the country.

WILFRID PARSONS

Underscorings

A colleague of Sun Yat-sen in founding the Chinese Republic, the Republic's first Foreign Minister, its second Prime Minister, Head of the Chinese Delegation to the Versailles Conference in 1919, Chinese Delegate to the League of Nations—and nearly twenty-two years a Benedictine monk: that was the career of Dom Pierre Celestine Lou Tseng-tsiang, who died Jan. 15 at St. Andrew's Abbey, Lophem, in Belgium. At Versailles, Lou Tseng-tsiang refused to sign the peace treaty, since the Allies' commitments to Japan had caused the insertion of clauses derogatory of China's rights. For this he received an ovation on his return home. After he entered the monastery a visitor asked him: "What can you do for China, now that you are so far away?" His reply was simple: "I pray for China."

► Interest in China at the University of San Francisco is more than academic. The *Foghorn*, student weekly of the university, reports that two students of the Political Science Department collected 650 signatures around the campus for a memorandum to the State Department asking for favorable action on China.

► A new course in labor law and legislation will be presented at Seton Hall College, South Orange, N. J., in the spring semester. The college offers a degree in labor relations, including specialized courses designed to develop trained arbiters.

► The Brooklyn (N. Y.) Diocese is beginning its twelfth annual course of instructions for non-Catholics on "The Catholic Church, Its Teaching and Practice." The course will be given at fifty separate instruction centers conducted by the Brooklyn Diocesan Apostolate under the direction of Very Rev. Msgr. James J. McGowan. The object of the course is "to make available to all sincerely interested non-Catholics a complete and systematic explanation of the Catholic Church." Bishop Molloy of Brooklyn feels that, amidst today's anxieties, such an explanation can show to many men and women a way "to turn their minds and hearts to God for divine enlightenment, strength and solace."

► Sodalties, CSMC groups and such-like which are seeking an outlet for Catholic activity might bend an eye on the Apostolate of the Sea. The *Catholic Maritime News*, a mimeographed bulletin from P. O. Box 942, New Orleans, offers suggestions. Selected members could visit the Catholic Maritime Club and report to the group on needs and possibilities. Others could accompany S. V. de P. men who visit the ships in port and look up Catholic seamen to tell them where the Catholic church and club are. Everyone can pray. Everyone can collect books and papers to while away lonely hours on deck or in the foc'sle. Catholic Maritime Clubs are found in New York, San Pedro, San Francisco, Seattle, Newport News, Mobile, Portland (Ore.), Hoboken and New Orleans. (Cf. the article "Souls at Sea," in the January *Messenger of the Sacred Heart*.) C. K.

Editorials

Truman's First Inaugural

"The initiative is ours!"

Harry S. Truman's eloquent affirmation of America's political faith, his confident report that democracy is winning over defeatism, his unabashed espousal of a bold course of action to extend the material benefits of democratic achievement to all mankind, were conspicuous in his Inaugural Address of January 20.

None of the million people who crowded into Washington for the ceremony, none of the ten million who viewed the event on television, none of the unnumbered multitude who in distant lands heard the President's words, doubted that this was a major presentation of American foreign policy.

All concern was allayed that Jay Franklin might have had a piece of the truth in his claim that the President's personal program in foreign affairs was for a folksy getting along with Uncle Joe (AM. 12/18/48, p. 277). The Man from Missouri has learned a lot since Potsdam—as has the educable world. In measured language, unparalleled for its devastating accuracy of analysis and remorseless condemnation, the President listed communism as a regime with a concept of life totally different from ours. The current Soviet "peace offensive" did not deter him from declaring that communism is directly opposed to everything we stand for.

The Truman analysis of the "false philosophy" of communism was, in effect, an amplification and a refutation of the definition recently contrived by Cardinal Mindszenty's jailer, Matyas Rakosi, boss of Hungary and coming chief of the Cominform. Said Rakosi:

A people's democracy is, according to its function, a dictatorship of the proletariat, without the soviet form. The dictatorship of the proletariat, said Stalin twenty-five years ago, is exactly like any other class of dictatorship, a means to suppress resistance of the class enemy.

American democracy stands at the opposite pole as the champion of human freedom. "We believe," declared the President, "that all men are equal because they are created in the image of God. From this faith we will not be moved."

Because that faith is firm, we are ready, in the President's judgment, to undertake projects to strengthen the free world. The first three of his "four major courses of action" were familiar proposals: 1) "unflinching support of the United Nations"; 2) continued programs for world economic recovery; 3) support—including military aid—to strengthen "freedom-loving nations against aggression." The fourth point was new: systematic development of backward and colonial areas by American scientific and industrial skill and American capital.

Mr. Truman phrased the new proposal in every general

terms. Imperialist aims were disavowed. The President's suggestions included technological knowledge, made available through UN agencies, and private investments secured by our Government's guarantee. A prompt reservation on "over-promising" was entered by Senator Taft. Senator Vandenberg added an amiable admonition that our resources are not limitless.

The project of unselfish, cooperative development of backward areas is wholly in the "idea stage," as the deliberate dropping of an all too definite phrase in the President's original text revealed. He thought better of declaring: "This proposal is intended to take up where the Marshall Plan leaves off." The address was clear enough and militant enough to convince the world, in the words of the *Times* of London, that "American confidence is now matched by a new sense of responsibility which makes the whole world its mandate."

Catholics and UN Palestine Relief

Winter has come to Palestine, but very little aid to the 550,000 Arab refugees from the Israeli-Arab battlegrounds. As long ago as Nov. 19, 1948, the UN General Assembly recommended that \$29.5 million be spent for their relief from Dec. 1, 1948 to August 31, 1949, and that an additional \$2.5 million be allocated for "administration and local operational expenses."

With commendable promptness, President Truman announced on Dec. 7, 1948 that he would ask Congress for \$16 million "in the earnest hope that other countries will meet the remainder of the total required." The British have promised \$5 million. The President's recommendation is now being considered by the Senate Foreign Relations Committee.

Voluntary agencies, principally Catholic, Quaker and Lutheran, are meanwhile bearing the brunt of the burden of feeding, clothing and resettling the refugees. His Holiness Pope Pius XII has sent hundreds of thousands of dollars. U. S. Catholics have sent other hundreds of thousands to support the relief work of the Catholic Near East Welfare Association and War Relief Services-NCWC. A Belgian Catholic mission has been providing 6,000 meals a day.

But the most valuable Catholic contribution has been the devoted service of more than 2,000 priests, brothers, sisters and lay workers. A first-hand account of their heroic charity has just reached this country from Monsignor Thomas J. McMahon, U. S. National Secretary of the CNEWA, who has been surveying the refugee situation for the past two months. Reports Msgr. McMahon through the NC News Service (1/24/49):

Since the program of the UN has not yet been completely organized, the hundreds of religious institutions packed with refugees and the thousands of priests and sisters who serve them must continue our own program of feeding and clothing and sheltering all who come to us in their misery, without question as to their religion. . . . With the money made available by the American Bishops, I have been able to bring relief to whole groups of refugees who hitherto had been entirely neglected. . . . *Even the mission funds given during the past year by American Catholics for these Near East missions have been enlisted in this campaign of mercy, for the religious who needed them so badly have impoverished and deprived themselves in order to help these poor people* (Emphasis supplied).

The vision of those priests and religious using their precious mission funds for the refugees and serving them gratis, regardless of their race or religion, raises an interesting question. On Dec. 9, 1948 Stanton Griffiths, U. S. Ambassador to Egypt and head of the UN relief for Palestine, announced that he had made arrangements for distribution of supplies on the spot through four international organizations, the Friends Society, the League of Red Cross Societies, the Council of the International Red Cross, and the Children's Fund, to avoid the necessity of establishing his own machinery.

Our question: Will the same four organizations be given exclusive control of the \$16 million which our Congress may confidently be expected to appropriate?

Will the Congress be content to have one-sixth of its appropriation drained off for "administrative and local operational expenses?"

There is an international organization very much "on the spot"—the charitable arm of the Catholic Church, which would use any share of funds directly allotted to it entirely for the refugees, and none for salaries and other "administrative and operational expenses." It might be good business for the Congress to look into the matter before turning over the taxpayers' money to the UN with no strings attached.

Future of the Asian conference

Fifteen delegates and four observers were represented at the four-day "Asian" conference called on January 2 at New Delhi by India's Premier, Jawaharlal Nehru. Membership included such outlying countries as Ethiopia, Egypt, and even Australia. The tone of the conference was one of moderation and restraint, and the deliberations were confined to the single issue of preparing recommendations to the UN Security Council on Indonesia. Opposed to Dutch policy were the demands that the Republic's sequestered leaders be set free immediately, that the Republic—which the Dutch claim no longer exists—be restored and the Dutch forces withdrawn. More in harmony with Dutch principles is the recommendation that elections be held for a Constituent Assembly of Indonesia.

The New Delhi event was referred to by Mr. Nehru as the "resurgence of Asia," of its political and social consciousness. What will come out of this "resurgence"?

After noble beginnings, will it fall prey to factions and passions? Or will it develop into a great international structure that will promote the best interests of Asia and world peace?

The answer to such questions will depend upon the way the conference deals with certain crucial tests that will confront it from the outset. Among many, let us choose one in particular.

The Asian nations will have to decide in a definite and forthright manner what policy they will adopt toward their domestic production, and the relation of that policy toward international trade. The day is past when any nation can maintain its political existence if it allows its own natural resources to remain undeveloped. Even if a nation may appeal to juridical norms in favor of its own independence and sovereignty, it is still at the mercy of any foreign or new government or business organization which can bring modern technical methods to bear upon the development of its land, its forests, its mines, fisheries, or oil. Palestine is an example.

The day is likewise past when any nation can hope to exploit its own resources solely for itself, or solely for any one region of the world.

It was very reassuring that Mr. Nehru vigorously disclaimed any idea of forming an "Asian bloc." Such an attempt to pool their own industry and commerce on their own behalf would lead Asiatics back into many of the evils from which they were trying to escape. The objectionable feature of colonialism today is not that an advanced country aids in the development of another's resources, but that this should be done merely for the sake of the advanced country's prosperity. To avoid a similar egotistic policy in a different form, the Asian Powers should clearly recognize from the start the glorious opportunity with which they are now confronted, of setting an example of unselfishness and of complete, worldwide cooperation.

Through the adoption and maintenance of such a world view of the function of domestic production and international trade, these Asian states will be in the best position to resist the advance of communism. Equally plain is the truth that if the Asians are to stand upon such a political platform, they must enjoy the active cooperation of the Western Powers.

The Asian conference will demand the respect of Dutch, Asian and American alike, if it develops into a thoroughly democratic and internationally cooperative organization; if it exists primarily for peoples and not for governments or special interests; if it continues to be animated by the spirit that has been expressed by persons like Nehru, Sjahrir, Hatta, former Queen Wilhelmina and Lt. Governor-General Van Mook in their inspired moments.

We, on our part, can no longer look upon Asian affairs as if we were spectators at some sort of cosmic football game. As the Dutch frequently remind us, we have a large stake in Asian stability and prosperity, in the form of materials, markets and investment opportunity. We are in the game, as the President observed on January 20, with our business, private capital, agriculture and labor;

and we must "embark on a bold, new program" to aid in the development of the world's backward regions. We of the United Nations cannot wash our hands clean if we make another country's troubles the occasion for self-seeking economic adventures. Our business is to guarantee to others what we would wish to have guaranteed to ourselves. If we come straight with our share of the great cooperative work, the Asians may reasonably be expected to come straight with theirs.

Mr. Nussbaum vs. the IRO

In his letter on page 500, Herbert Bayard Swope, board member of Overseas News Agency, takes exception to our comments on the Nussbaum attacks on non-Jewish DP's which were syndicated by the ONA, an affiliate of the Jewish Telegraphic Agency (Am. 12/4/48 p. 223; 12/18 p. 278). Mr. Swope invokes journalistic ethics as a reason why he should continue to support Mr. Nussbaum. Considering the fact that Mr. Swope personally authorized publication of the Nussbaum articles, we agree that he should take his share of responsibility for them.

Does Mr. Swope honestly believe such Nussbaum charges as these:

The DP set-up in Europe today has become a kind of racket, with two types of so-called DP's predominant among non-Jews receiving IRO care. One element is made up of those who refuse to be repatriated "because they never had it so good." In the British zone of Germany an IRO officer, an Englishman, confided that "probably 80 per cent of the Poles we have here could return to Poland without the slightest fear. But they won't because they never had it so good in their lives." . . . Far more disturbing, however, is the second of the two elements. These are the refugees who, according to IRO guides, "don't dare return home because they have something to conceal."

Mr. Swope contends that "Nussbaum's *facts* remain uncontroverted." Those are not facts, Mr. Swope. They are charges, based upon remarks of three or four IRO officials whose names and backgrounds are conveniently omitted.

In answer to Nussbaum's charges, how much repudiation does Mr. Swope want? Eight of the nine journalists who accompanied Mr. Nussbaum on the tour of the DP camps, including his cabin-mate, William Ring, NCWC staff writer, have flatly contradicted the Nussbaum charges (Am. 12/18/48). So have William Tuck, director of IRO, and a great number of social workers of all faiths who have had daily contact with the DP's. In further refutation, there is the record of the repeated purgings and screenings of the non-Jewish DP's ever since 1945.

Frankly, we have never, in our combined journalistic experience, seen a newspaperman so completely discredited as Mr. Nussbaum.

Mr. Swope challenges our "statement that ONA is even remotely interested in fellow travelers." We stated that ONA "has been described as a fellow travelers aid society." That is an elusive term—"fellow traveler." It is used quite generally to describe one who, while not a

card-carrying Communist, aids and abets the Party, principally by closely paralleling the party line.

Mr. Nussbaum openly stated more than once, and repeatedly implied, that *any DP who was innocent of nazi collaboration would have nothing to fear by returning to his country of origin behind the Iron Curtain*. That has been the precise Soviet thesis on the DP's from the beginning. That was their thesis in the prolonged UN debates, in which they were routed by the redoubtable Mrs. Roosevelt.

Perhaps the fellow-traveling line of the Nussbaum articles was coincidental. We hope so. But ONA has not been described as a "fellow travelers aid society" merely because it syndicated the Nussbaum attacks. It was so described in the past because of the aid it gave such fellow travelers, to put it mildly, as its staff writers, Max Scher, and Herman Budzislowski, alias Donald Bell.

ONA aided Mr. Budzislowski by syndicating his column, "The Diplomatic Front," for two years, until June 25, 1948. On that date, having been refused American citizenship, Mr. B. went to the Soviet zone of Germany, where he is now a professor at the University of Leipzig, together with his old friend of American days, Gerhart Eisler. The American days were not so good, according to Mr. B. In an interview granted to the communist daily paper, *Taegliche Rundschau*, Berlin (Russian Zone), October 15, 1948, Mr. B said: "Nobody can imagine the despair of life in the U.S. . . ."

Mr. Scher, another ONA employe in recent years, is now assistant editor of the official Soviet newspaper, *Out and West*, in the Russian zone of Berlin.

Whether or not it is true today, certainly in the not distant past ONA has been more than "remotely interested in fellow travelers." It was sufficiently interested in them to carry them on its staff.

Socialist slowdown in Britain

To those familiar with undercurrents in British labor circles the recent opposition of the Trades Union Congress to the present pace of nationalization will come as no surprise. The action of the TUC's General Council on January 26 urging the Labor Party to go slow in taking over private enterprises was clearly foreshadowed as far back as the Southport Convention in 1947. On that occasion a resolution demanding that the Government proceed forthwith to nationalize the steel industry was beaten by a large majority.

What lies behind the cooling of labor's enthusiasm for public ownership is partly a concern for Britain's economic well-being and partly a concern for the future of trade unionism. Union leaders know that the Government has nationalized about as much industry as it can for the moment efficiently operate. And they are beginning to see that public ownership imposes on trade unions a number of new and onerous restrictions.

The action of the TUC does not mean the end of nationalization in Britain. It means—and this is a heartening development—that the workers want to be sure they know where they're going before proceeding any further.

Trial balance: one year of ERP

Tibor Payzs

ERP is nearing its first anniversary. These letters, of course, stand for European Recovery Program, the official name of the Marshall Plan. It will be recalled that when the plan was launched it was conceived as an economic recovery program. It was to be a program of European cooperative self-help supplemented by American assistance.

The issue of economic recovery was not, of course, without its spiritual, moral, political and social implications. It was hoped that the program would help to preserve the self-government of free men.

But the Marshall Plan became a weapon in the cold war in proportion to its denunciation and sabotage by Russia. As a reaction to its reception by the Soviets, it grew in political significance. This explains why any investigation of the first year of ERP should follow political as well as economic lines.

One basic fact must be remembered. As far as the United States is concerned, ERP is a five-year project, covering the years 1948-52. There are indications to support the hope that, from the European point of view, the five-year period is merely the infancy of a new Europe, a Europe based on genuine political and economic cooperation.

Americans should therefore estimate the results of the first year with the expectations of the engineer who knows that his machine must first be constructed, put in motion and warmed up before it can begin to operate at full speed.

What has been the performance to date?

France and Italy have been saved from communism. The Western Union between the United Kingdom, France, Belgium, the Netherlands and Luxembourg is a going concern. Agreement has been reached on the Ruhr. Preparations have begun for the North Atlantic Defense Pact. Members of the Soviet Politburo and its subsidiary, the Cominform, must realize that further advances westward can be made by them only at the risk of war. All these are indications that in its first year ERP has scored on the political front.

The economic "trinity" for the first year consisted of revival of production, increase of trade and establishment of financial stability. Concerning production increases, Paul Hoffman, head of the Economic Cooperation Administration (the Marshall Plan agency in the United States Government), reported that at the end of October industrial production for all Western Europe was about 12 per cent ahead of 1947. The all-important steel production was 28 per cent above that of the previous year; electric-power production, 10 per cent. Fertilizer showed a 33-per-cent gain. Food production was 58 per cent greater than in the last pre-ERP year.

Tibor Payzs, Doctor of Politics and Doctor of Jurisprudence from the University of Budapest, is now acting director of the Department of Political Science at the University of Detroit. He is co-author, with Rev. Robert C. Hartnett, S.J., of the pamphlet, The Marshall Plan (published by the America Press).

The question of increasing trade is a many-sided one. First, we must consider the intra-European aspect. There are creditor countries within the ERP family, and these have been hesitant to sell to their debtor neighbors for non-convertible currencies, i.e., anything other than dollars or gold. There has also been a noticeable anxiety to sell goods which are "non-essential" from the point of view of economic recovery, such as luxury items. While this keeps the volume of export high for the seller, it does not contribute to the recovery of the buyer.

To remedy this situation, the Intra-European Payments Plan was formulated in the autumn of 1948. Under this plan the United States will make grants to ERP creditor countries in dollars, on condition that corresponding credits are extended by them to their debtor ERP trading partners. The beneficial effects of this plan will become evident in 1949.

But trading means more than intra-European commerce for the ERP countries. As is well known, the ultimate goal is to diminish—in fact, to eliminate—the dollar and gold deficit of Europe *vis-à-vis* the rest of the world. The increase of intra-European trade alone cannot do this. A balanced trade with the "dollar area" is needed, and more trade with non-dollar areas. As to the latter, trade between ERP countries and non-dollar areas, including those behind the Iron Curtain, is on a slow increase. Balanced trade with the former, the dollar area, means less reliance on American goods, and more export to America.

In this area the first year of ERP is not much more than a starting point. Still, it should be stated for the record that, while Europe exported to the dollar zone \$1,538,900,000 worth of goods (as of late 1948), her authorized first-year dollar imports amounted to \$6,146,800,000. The difference of \$4.6 billion represents the substantial part of American aid for the first year.

It is significant, however, that European imports of goods financed by United States aid show an obvious shift from relief to recovery. As Michael L. Hoffman reported in the *New York Times* (1/4/49), in the closing months of 1948 the proportion of food and agricultural imports had dropped from 70 per cent of the aid in May to slightly over 40 per cent by mid-October. Meanwhile the proportion of imports for industrial products had risen from under 20 per cent to over 50 per cent. These data indicate that with the immediate task of preventing starvation out of the way, Europe is able to turn to the long-range problems of economic reconstruction.

Of the three economic "musts" of ERP, financial stability is the one which most worries the experts at the end of the first year. Great Britain, with the aid of the "counterpart fund," has minimized the threat of in-

flation. This counterpart fund is a special account which each ERP country is obliged to set aside from its local currency, equal in amount to the ERP aid. The respective governments, with the approval of the U. S. Economic Cooperation Administration, may use some of these funds for recovery purposes, such as promoting production or financial stability. In the United Kingdom, where the Government's austerity program has full public support, a substantial part of the fund has been used for the retirement of short-term debts held by the Bank of England, thus strengthening the British currency and increasing its purchasing power.

In France, drastic anti-inflationary policies bore only limited fruits. As a consequence, French financial affairs still keep the West in anxiety; for financial instability in that country plays into the hands of the Communists. Some of France's counterpart fund was used to stimulate basic industries: electric power, coal-mining, nitrate-fertilizer, railroads and merchant and fishing fleets.

This is the summary of the political and economic accomplishments of ERP to date. What can reasonably be expected from the second year of the program?

The second ERP year will most likely see the conclusion of the North Atlantic Defense Pact. Such a measure will signify the further determination of Western Europe, joined by the United States and Canada, to stop communist expansion to the west. In addition, closer political cooperation is probable among the ERP countries in the form of a European Council or Parliament, a development which has been under study in Western capitals for some time. The meeting of British Foreign Secretary Bevin and French Foreign Minister Schuman in mid-January in London very likely contributed to this end.

Concerning dollar aid, ERP countries request the amount of \$4,347 million for the period July 1, 1949 to July 1, 1950. This is \$528 million less than the aid received for the twelve months ending April 30, 1949. Accordingly, in his recent budget message to Congress, President Truman requested \$4.5 billion for ERP aid for the next fiscal year. (Congress will also be asked to appropriate \$1.25 billion to cover the three-month gap between May 1, 1949 and July 1, 1949.)

With the help of this aid, Europe is pledged to further production rises. To list a few selected examples: a 5.4-per-cent additional rise in coal output is expected and a 6.6-per-cent increase of electric power. Steel production is calculated to rise by 4,300,000 tons. There will be 4 to 15 per cent more bread grains, fats and meats. As a result, Europe will be slightly better fed this year.

Imports of foodstuffs, tobacco, oil and coal from the dollar zone will continue to decrease, and emphasis will now be on imports of raw materials and machinery for industry. In return, ERP countries expect to send goods valued at \$1,921 million to the dollar zone, as compared with the first year's export of \$1,538 million. They calculate a total import from the dollar area of \$6,299 million. This increase in their exports and decrease in imports would mean a substantial improvement.

The beneficial influence of the Intra-European Payments Plan will also be noticeable. According to its terms,

\$810 million of U. S. aid must be passed on by the creditor countries of Western Europe. Mr. Paul Hoffman, Economic Cooperation Administrator, estimated that this arrangement will add \$500 million to the volume of intra-European trade within the year ahead.

Thus the ERP countries are expecting further gains for the next year. There is, however, serious concern as to the state of affairs at the end of the five-year period of American aid—that is, in 1952. In view of this, participant countries have recently submitted individual four-year plans to the Organization of European Cooperation (OEEC), the European organ for the Marshall Plan. A combined plan was to be developed on the basis of these national plans. However, certain difficulties immediately became obvious, which prevented the formulation of such a master plan. For the time being, then, merely an interim report has been drafted.

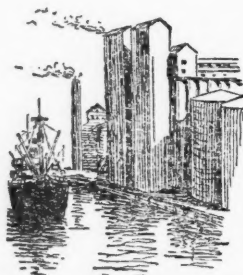
After receipt of the individual four-year plans, the first informed official view was that the national plans must be greatly revised if Europe desires to eliminate or keep to a minimum its deficit in relation to the rest of the world, especially with the dollar area, by 1952, for the individual plans still indicated a \$3 billion collective deficit for that year. The interim report, however, after some labor by the experts, reduced this amount to \$1.5 billion.

Experts working on the problem were confronted with conflicting national approaches, which had to be compromised. The British developed a four-year plan of continued austerity, which would eliminate their dollar deficit, but would also eliminate the customary pre-war import surplus with the Continent. Consequently, the problem of balancing European trade would increase the responsibility of the continental Europeans by six to seven hundred million dollars. This used to be the trade surplus of the Con-

tinent over purchases from Great Britain.

For a number of economic reasons, resulting chiefly from World War II, the British figure that they are in no position to continue their unfavorable trade balance with Western Europe. It is reasonable to believe, however, that the volume of trade could be kept high between the United Kingdom and the Continent if the pre-war pattern of exchange of industrial products between industrial nations is modified. Western Europe must supply the British with essential goods and raw materials, but this can be done only if in some continental countries, such as France, changes are introduced in the ratio of farm and raw materials on one hand, and industrial production on the other.

Such changes are now suggested by the European economic experts whose task it is to harmonize the national plans. The experts agree that coordination of production is the first need. Then ERP countries *taken as a unit* must export more and import less. Furthermore,



they must search for new sources of imports outside the dollar area. Last, they must adjust their currencies to one another and remove trade barriers.

This program of action may sound like mere repetition. True, all this has been pledged before. Also, to various degrees, these principles have been put into action—by *individual* ERP nations. What the experts emphasize now is truly *united* economic action, divested of nationalist selfishness, as the only road to success by 1952.

It remains true, however, that the most thoroughgoing economic union will still leave Western Europe with a considerable dollar shortage after the end of the Marshall aid. This is clear from the national four-year plans.

How can this problem be met? An interesting suggestion is to increase American private investment in the ERP countries and their dependencies. There are lucrative investment opportunities in African and other non-Asiatic colonies. The uncertain political future of Asia would be a discouraging factor there. Such investments in American currency would have to be made available for trade with the dollar area. Thus dollar shortages could be eased in a profitable and businesslike manner.

However, private capital will go where the political climate is as satisfactory as the economic atmosphere. It would be well for the governments of Europe to keep

in mind that a Western European federation would greatly enhance American confidence. Another factor of political stability must come the economic way. As Economic Cooperation Administrator Hoffman expressed it before the fifty-third Congress of American Industry:

The best way to immunize Europe against communism is to raise the standard of living of its people. . . . It is the fact of Marshall Plan aid which is giving the free peoples of Europe a continuing determination to resist totalitarianism and remain free. . . . No aggressor will dare march against the free nations if they regain their strength and remain united . . . we have the advantages of ingenuity and resourcefulness that come only to free men.

Thus "standard of living" is not merely a material issue. It has its serious spiritual, moral and intellectual implications. For man is made of body and soul, and his material side cannot be considered separately. Still, there is no need to deny that, in general, secular and material issues are emphasized in ERP.

This throws the burden on Christians to promote its spiritual values. The words of the Redeemer to His first Vicar, quoted by the Holy Father in his Christmas Message of 1948, "Confirm thy brethren," should have special significance to all members of His Mystical Body. Christians must be firm in their faith and confirm their brethren. This should be their "counterpart" to ERP.

Rehabilitation pays its way

Robert Stein

Deep in New York City's midtown slum district there is a small shop that salvages \$250,000 worth of junk and 300 human lives each year. Through the shop's back door flows a steady stream of battered bird-cages, run-down vacuum-cleaners, rickety wooden chairs and more than 500 other kinds of household debris. And in a humming four-story factory above the shop the discarded items are cleaned, straightened, patched, mended, refinished and painted to shining newness.

If salvaging a quarter of a million dollars' worth of junk in this way each year is wizardry, then Goodwill Industries' other job of restoration must be counted as nothing short of miraculous. For the entire plant—from top to bottom—is run by disabled men and women. Some are limbless, others deaf, blind, speechless, weak of heart or tubercular. Each year Goodwill Industries takes in more than 300 of these "discarded" people and turns them back to the world—useful, self-supporting citizens.

In Goodwill's cellar, you'll find a woman of 60, patiently sorting ash-trays, shaving-brushes, toys, can-openers and other small objects. Resting against the table next to her is a pair of crutches. Upstairs, a stocky, grey-haired ex-salesman is sawing down an uneven chair leg.

Robert Stein, member of the staff of City College of New York, has contributed articles on a free-lance basis to Coronet, This Week, Better Homes and Gardens and various other publications. Here he tells the story of the magnificent humanitarian work done by the Goodwill Industries in salvaging hundreds of battered human lives every year.

Over the carpenter's workbench, a special blower-system sucks away sawdust from his sensitive lungs, which are mending now after a siege of tuberculosis. And in the dressmaking shop, a teen-aged deaf girl is nimbly sewing heart-shaped patches over the stains and moth holes in a child's coat.

Each month local housewives donate 1,500 truckloads of junk to Goodwill—10,000 items of worn clothing, 1,000 pieces of old furniture, 75 bundles of paper and more than 500 assorted objects that range from carpet-sweepers to piggy banks. Among other unusual items, Goodwill trucks have recently unloaded a push-pedal organ, an iron stag and someone's misplaced false teeth.

Half of this yearly crop of junk is unredeemable, but little goes to the scrap heap. Even rags bring a tidy profit at 6 cents a pound, and unrepairable clocks, cameras and electric toasters are sold as toys. Usable material is sent to the dressmaking, carpentry and shoe-repair departments, to the doll hospital or the fix-it shop, where skilled hands restore everything from watches and lamps to physiotherapy machines and dental X-ray units.

"Ingenuity" is the keyword in Goodwill's plant. Since the New Look took over the fashion field, there has been

a deluge of old-style dresses, skirts and coats. But with a few frills and a wealth of skilled needlework, the disabled dressmakers have been converting them to New Look elegance as fast as they come in. When an oversupply of old dressmaker's models turned up several months ago, Goodwill's brain trust went to work. Someone got in touch with the Museum of the City of New York, which now uses them to fit period costumes to its wax dummies.

Besides doing repair work, Goodwill's disabled employees act as office workers, elevator operators, salesmen, accountants, price-fixers and even comparative shoppers. The shoppers tour downtown stores, studying current prices, and then return to fix fair-price tags on Goodwill's salvaged stock.

Prices are kept low, since most of Goodwill's customers are residents of the surrounding slum areas. But the shop also has a richer clientele—suburbanites looking for porch furniture and curios, and a faithful group of antique dealers who regularly prowl the counters for unexpected "finds."

Goodwill Industries began fifty-six years ago in South Boston as the spirited effort of a clergyman to drive poverty out of his parish. The Reverend E. J. Helms, of Morgan's Chapel, found that the people who came to him craved spiritual help—and something more. They desperately needed some way by which they could earn an honest living.

Determined to find work for them, Mr. Helms began a long door-to-door trek around Boston's wealthier sections, asking for old discarded clothing and household goods. When a good-sized pile had been collected, the kindly minister called together the poor, the aged and the physically disabled in his parish.

"Here," he said, pointing to the ragged heap, "is a way to earn your living. Restore these things, and they will restore your self-respect."

Soon afterward Mr. Helms set up a small shop where the reclaimed items were put up for sale. Coats, shoes, tables and chairs were eagerly bought by neighborhood people who were too poor to purchase new ones. And the little shop thrived.

Today, there are Goodwill establishments in ninety-four cities all over the United States. Each year these distribute more than \$6,000,000 in paychecks to disabled workers who otherwise would be idle. Most plants are sponsored by local church groups, but the New York branch—largest of them all—is non-sectarian. More than 300 handicapped workers of every race, religion and creed work side by side there.

Goodwill Industries can't replace a lost arm or leg, but it does compensate for a loss almost as important by restoring the self-confidence that ebbs away with months of inactivity. Phyllis Hines, a 24-year-old stenographer, suffered serious leg injuries in an auto smash-up two years ago. After ten months in the hospital, when she was beginning to doubt that she would ever walk or work again, Goodwill gave Phyllis a job in one of its offices. Gliding around in a wheel-chair, she began to feel "efficient" again. After six months she started to walk a little, edging her way around with short, sidewise steps.

Then one day, during a fire drill, Phyllis found herself racing downstairs with the rest. "That was the first time in two years I've gone down a flight of steps frontwards," she marveled. Today Phyllis is working in a downtown business office, earning a better salary than she did in her pre-accident days.

Rehabilitation experts at Goodwill realize that long, barren stretches of inactivity sap the disabled person's will to recover. They try to put injured persons to work as soon as possible after their accident. In some cases they begin occupational rebuilding before the handicap is actually operating. This practice is the result of research by Dr. Donald Covart, clinical director of Bellevue Hospital's Institute of Rehabilitation, which sends many disabled workers to Goodwill. Dr. Covart has found that it is important to start a patient on his new type of work even before a leg is amputated or blindness sets in.

In many cases, serious injury rules older men and women out of a lifelong profession. With patience and understanding, Goodwill helps these people reshape their badly jolted lives. The former manager of a supermarket is now a library attendant, still meeting people daily and serving them, but in a quieter atmosphere—to protect his weakened heart. A former dramatics teacher, now blind, is a cheerful and efficient receptionist. And a one-time truck



driver, now fitted with artificial limbs, is skilfully running his own shoe-repair shop.

Medical experts are convinced that 97 per cent of all handicapped men and women can do useful work. Paul Duryea Miller, president of New York's Goodwill Industries, goes still farther. "In many ways, handicapped workers are even more efficient and reliable than others," he declares. "Industries which regularly employ and train the disabled have found that their rate of absenteeism is seven times less than that of normal workmen. And their safety record is nearly five times as good."

To determine exactly how far its handicapped workers can advance toward a normal life, Goodwill Industries recently set up the world's first "fatigue laboratory." Here, with the help of scientists from nearby Columbia University, Goodwill officials hope to discover just how much of a normal job a disabled person can do.

Up to now, the only requirement that Goodwill has set for its disabled workers is that they have the will to succeed. Fred Caswell, who had lost the use of both arms and legs, was determined to become a switchboard operator.

"Impossible," said the doctors.

But after weeks of painful effort Fred learned to dial telephone numbers and write messages with a pencil held between his teeth. After that, Goodwill's directors took the word "impossible" out of their dictionaries.

Britain's "Town Hall": the labor schools

Helen M. Feeney

The beautiful walking country and sharp air of Surrey were touched with the rain of August in England. It was the summer of 1948. I was about to visit the newly opened Beatrice Webb Memorial House at Leith Hill, where one of the Labor Party Summer Schools was in session. After the gaunt holes of London, the heather-covered downs and thatched cottages of villages called Friday Street, Holmbury St. Mary and Pasture Wood were serenity and story-book Britain itself. What would I find at this Summer School, intended as an experiment in adult education for Party members?

I had known other such groups in the crowded cities of the United States — night classes, university extension, agricultural education and the like. My interest, therefore, was aroused by the words of the syllabus inviting "those who will be ready to take a leading part in educational activities on their return to their Local Parties, or who are bearing the brunt of reconstruction in their own districts and for prospective candidates in forthcoming elections."

The enrollment of students in the four Labor Schools — Durham, Bangor, Oxford and Leith Hill, was completely filled, and this one in Surrey had the largest group of all. There were approximately one hundred Party members, men and women ranging in age from twenty to sixty years. Each of the Schools met for a week at a time and made a concentrated study of subjects pertaining to social, economic and political problems. There were serious questions to be faced, and these students knew it. They wanted to discuss the critical state of their Government's social reforms and the explosive conditions in the international field. This was no group out for university credits, for enough facts to pass an examination, or a few leisure hours. They threw themselves enthusiastically into the program of five hours a day plus evening lectures.

The hundred-odd registrants proved to be an excellent cross-section of England. There was the Welsh postmistress who could remember when her father brought home but a few shillings a week for a family to live on. And a London bus-driver, formerly in Army service in the Far East, who claimed the "Communists'll never get my district!" Then there was the school-teacher from Glasgow who had been to America, and an elderly manufacturer from industrial Birmingham. Some talked with the easy informality and quiet of country folk, but most of them had the strain and grayness of the city in their eyes. Practically every area and occupation was represented — textile workers from Yorkshire, housewives active in local cooperatives, shopkeepers, university students, miners from Welsh collieries and railroad employes. The leavening consisted of the tutors, two of

Helen M. Feeney, Director of the Carroll Club, Inc., of New York City, participated on the Speakers' panel for the National Conference of Catholic Youth Work in 1947. She combined a holiday in England last summer with visits to adult-education projects, of which the summer schools sponsored by the Labor Government form an important part.

whom were Members of Parliament; the others were authorities on Electoral Law, Political Organization and International Policy.

It was the active work-a-day side of British life that the tourist does not ordinarily see; yet it is important in our so-called "American invasion" of Europe every summer that we get to know the average man and woman meeting in this school. It was an educational institution, but a far cry from anything resembling ivory-tower sterility. I noticed that the workers showed keen interest in everything American and everybody from the United States. They were anxious to meet us as individuals, and I found their problems much the same as ours, only they evidenced a more acute sense of the impending shortness of time.

I felt, too, more strongly than ever before, that we must endeavor to see and understand what is happening beneath the surface; otherwise we have no right as tourists in Europe these fateful days. Traditional sightseeing is not enough, despite the fact that the American dollars we shelled out as tourists amounted to a minor Marshall Plan. This was particularly true last summer, when ostensibly we were welcomed with open hearts and every faction of government wanted us to come (forty million tourist pounds poured into England alone)—but Europe wasn't really ready for us.

Going from the land of plenty to a land of austerity requires adjustment which in itself is education, and to visit England in the summer of 1948 was to live in a country experiencing a social revolution without bloodshed, tolling bells or barricades. Unfortunately, we are sometimes held suspect as a nation, and our motives misunderstood despite obviously good intentions. It is the job of every American today, whether businessman, student, tourist or statesman, to solder the links of international goodwill. Means of communication have speeded up, but the exchange of informed public opinion has not kept pace with technological advances.

The educational process is proverbially slow, but in adult groups such as the Labor Party Summer Schools, where working people, trade-union leaders, professional organizers and others can get together even for a short time, international understanding and political cooperation are promoted. At Leith Hill there were a number of general lectures given by guest speakers, as well as smaller study groups of twenty-five or more on topics such as Party Organization, Local Government, Home Economic Policy and International Problems. Each study group was conducted by a resident tutor competent in the field, and met for three hours in the morning and from five to seven each afternoon for informal discussions. The evening programs varied from general lectures on

education, use of films, art, atomic energy, to recreational games, dancing, sightseeing and, of course, the popular if extra-curricular visits to the local pub.

Each student selected one field of study for intensive review and, since I was interested in finding out what relationship between theory and practice really operated in England after three years of the Labor Government, I enrolled in Home Economic Policy. We studied statistical reports on the extent of inequality in the distribution of wealth and income, the consequences of inequality—poverty, class society, social monopolies in education and the best jobs. We learned the facts about the inequality between families with children and the childless, between the sick and the healthy, those of working age and the retired, etc. Then came the harrowing facts of the growth of unemployment between the wars and the brutality of the Depressed Areas, the Means Tests, demoralizing doles. All these became more than economic history, more than cases in a social-work review, because sitting beside me in the room were the people for whom these things had been a reality. They were restless and felt it a waste of time to concentrate on their own economic past, for they had all lived through it in one way or another. To some it was more than the “depression,” it was an inheritance of struggling families in the periodic intervals of slumps, depressions, unemployment cycles of the whole Industrial Revolution. It was in the air they breathed as children and in the technically outmoded and unhealthy conditions of the factories where they worked—an inheritance of malnutrition, infant mortality, terminated education and hopeless futures.

Now they were impatient to be on with their planned economy. What was it going to do for them and their families? Who put So and So on the Coal Board? Was it any use to educate one of their promising young men when he came back to them no longer interested in the problems of the worker, a gentleman with book-learning and little else? Why wouldn't management listen to some of the suggestions of the men? Couldn't the petrol rationing be lifted, and what was going to happen to the tobacco situation? (Cigarettes were then seventy cents a pack and getting scarcer.) Who approved putting up a factory in a region where there was no adequate housing as yet? And most important of all—why were wages lagging behind prices? The arguments were hot and heavy, and I am sure the M.P. who was the tutor found out a great deal more about the temper of the electorate and the practical application of many economic theories than he ever did by reading reports in the House of Commons. Indeed, so similar at times to our own domestic issues did the problems sound that I wondered if perhaps I was in New York or Washington, rather than Surrey, England. But from the vehemence and dissenting opinions expressed and the sharpness of the debate, this was clearly the land that cradled the Magna Carta, the Habeas Corpus Act and the Reform Acts.

As Tennyson once said, Britain has been in the main a land “where freedom slowly broadens down, from precedent to precedent.” There was no problem of disloyalty to their Government or to their Party leadership

in these members, just a healthy questioning of methods and a desire to study and mend mistakes that had been made. If the social changes already in effect outdo the New Deal in scope and daring, England is still a country where the inns are centuries old. Many of its “works” or factories have machinery that is fifty years out of date, but everyone enjoys the benefits of a National Health Insurance Plan. The Flying Wing is a speck in the sky above a sleepy hamlet unchanged in habits for over two hundred years. Town and Country Planning is being charted in a sea of blueprints, but there is no Pure Food and Drug Act, and the public drinking fountains still have tin cups on chains for general use.

The statement is often heard that you cannot legislate reforms, and that it is necessary to make social changes through the pedestrian educational process. There is, however, the equally true retort that you can educate by legislation; and that is one of the premises upon which Britain's Labor Government is operating. It is also endeavoring through adult-education programs to reach the electorate, mainly, in this instance, the trade unions and the so-called “floating vote” of the middle class. It is no doubt a wise political move, but it is more than that; it is the working out of England's great experiment, one of the most important social and political experiments in history. The question so vital to a free mankind is whether it is possible under a planned economy to pre-

serve the dignity of the individual and the ethico-juridical values of our Western society. Judging from the opinions voiced by the majority of the members and their leaders at the National Summer School, the average Englishman intends



to retain those freedoms with true British regard for decency and order. He will make changes gradually, with proper legal procedures.

Often one heard the question: “Why is it no one in America hears our side of the story? We read of Americans returning home and reporting that they couldn't find anyone in England who would admit to voting Labor in the last election!” And the oft-repeated statement: “The Communists in my union tell us we'll be tied to Wall Street exploiters forever, if we accept Marshall aid now.” Still another group at the School asked: “What about the TVA project? Do you really have public ownership on such a scale in your capitalistic economy?”

Again the problem was one of misconceptions and the lack of an informed public opinion. Why can we not reach the man in the street, the housewife in the corner grocery store? While there are grosser economical inequalities in England and a deeply entrenched class feeling unknown to us, still the basic problems are alike in both our democratic societies. The people want labor-management unity and international harmony, but the achievement of both depends upon training and competence within their own groups and on the vision and

intelligence of the leaders they select to serve them. The members of the School realized their inadequacies and desired more time for study, but their jobs and Party organization work demanded full attention during the year.

As the train rolled toward London, I thought of these patient, stubborn and gay people I had met at the Labor School. They still made up the "Merry England" of song and story, for while they had been struggling through long years of shortages, rationing and actual military attack, and wear an air of shabby weariness, they still enjoyed simple pleasures and home-centered parties. I remembered that they laughed a good deal while they discussed their problems, and the seriousness of the import of those problems did not deter any of them from taking part in the recreational activities. And, as I looked out of the train window, I saw whole families in the parks, young people on cycling tours, picnics at the side of the road—the gaiety of a people at peace once more, the eagerness of holiday-makers on their first paid vacations. There was no bored apathy or bland sophistication in these crowds, and I wished they could fill the luxury liners so that we could learn at first hand what they are really like. We have much to learn from each other.

Christian brotherhood in Mary's motherhood

Edith Forhan

How well I remember that day last fall. A pal's voice rather breathlessly exclaimed: "Do you know what? Niggers are coming to Central High School this year!"

"Well, I just won't go to Central," I said confidently. "Imagine sitting next to one in assembly!"

I was sure of myself. I would just go to another school. But . . .

Mary Immaculate, my mother. . . . Mary Immaculate, mother of Christ . . . mother of *all* the members of the Mystical Body, else the mother of a dismembered Head.

The refrain was low—low enough to be entirely ignored.

In a few days, Catholic schools in the State just across the river closed enrollment to non-resident day pupils, stating that they needed all facilities for their own pupils. I didn't know what to do. I could never attend South High, the local public school and Central's bitter rival; think of the jeering and the I-told-you-so attitude they'd take toward a former Centralite!

Again the little voice, now scarcely audible, repeated: "Christian brotherhood, Christian brotherhood, Mary, Mary Immaculate, Mary Immaculate. What you do to the least of these, my brethren. . . ." Again I ignored it.

Finally, I persuaded myself to return to Central. I'd probably see the two Negro girls in the halls only occasionally, since they were freshmen and I was a senior.

Parents and students alike were storming the faculty with phone calls and personal visits and rumors of violence to building and pupils. Some parents exclaimed: "Indeed, why should we build a school for our children and have Negroes take advantage of it? Let them go to their own school; they have one! Or let them build their own Catholic school if they must have one." Echoing our parents' protests, we students declared: "I'll not sit in school with a Negro. I just won't."

But the faculty was adamant; the bishop refused to alter his decision, saying that Negro Catholics needed a Catholic education just as much as the white children—especially those who had attended a Catholic grade school. The two who wished admittance were from Our Lady's School. A coincidence?

Reluctantly I returned to Central to find, to my surprise, that those who had protested loudest were among those present. When the principal told us that we had proved ourselves true Catholics by returning, I wished the earth would swallow me up. I felt the worst kind of hypocrite. I had come back only because I was afraid to go anywhere else!

September passed; no race riots or monstrous plague had overtaken the school, as businessmen, professional men and old-timers had predicted. There were a few difficulties in class, and at first students had refused to sit beside the Negro girls in assembly. Quick-witted dissenters parodied Central's "Yea, Black! Yea, White!" It was now "Yea, Blacks! Yea, Whites!" Sometimes, in the halls, you would hear "Caledonia! What makes your big head so hard?" Otherwise things were quite the same.

At the end of the first six weeks I noticed that the two Negro girls were on the Honor Roll; they were likewise on the second roll. Serving at the desk in the library, I found that, while almost everyone was reading fiction—sports stories, mysteries and such—these girls were reading biographies, books on astronomy, on home-making.

Months passed. The hue and cry grew lower, the little voice louder: "Mary Immaculate, my mother. . . . Mary Immaculate, mother of Christ . . . mother of *all* members of the Mystical Body, else the mother of a dismembered Head."

Then came the State Sodality Union Leadership School, with the slogan "Christian Brotherhood through Mary's Motherhood," and the conference on "Mary's Motherhood." I had heard this all before, but this time I listened hard and realized lots. I realized that Mary's Motherhood meant Christian Brotherhood! I realized suddenly that the bishop was right, the faculty was right. I was wrong.

Christian Brotherhood through Mary's Motherhood. What does it mean to me? It means that, through my acknowledgment of the rightness of Central's accepting Negro students, I have touched the reality of my Catholic faith; have caught a little of the spirit which down the ages has animated St. Francis Xavier, St. Peter Claver, St. John Vianney, William Stanton, Dorothy Day and Catherine von Hueck. It means that I have broken the chrysalis of isolationism and found a new freedom in the radiance of a faith that refracts the blue of Mary's mantle in glowing reds, whites, yellows, browns and blacks.

Tragedy in China

Robert C. Hartnett

A lifetime of struggle for Chinese nationhood has reached an outcome no one could have foreseen until, at most, a couple of years ago. Chiang Kai-shek has failed and resigned. Whatever face-saving "terms" may be worked out between Acting President Li Tsung-jen's "caretaker government" and Mao Tse-tung, chairman of the Chinese Communist Party's Politburo, they will have to follow the latter's eight-point peace proposal. The Communists have conquered. They will ask a heavy price, including, it seems the surrender of Chiang himself as a "war criminal." The Nationalists may not submit.

In 1945 the world still expected Chiang to bring his Nationalist movement to final success. How did the communist revolution swamp him so fast and so completely?

The Nationalist revolution, headed by Chiang since 1927, was launched by Sun-Yat-sen after the fall of the Manchu dynasty in 1911. Sun proposed a new order based on three principles: "racial nationalism"; a nationally unified "people's democracy" under the tutelage of a strong party (the Kuomintang); and "the people's livelihood," a sort of experimental socialism. Sun openly rejected Marxist communism, which was at that date only a revolutionary movement, in power nowhere. Now it looks as if Sun's revolution, carried forward by Chiang, gave the Chinese Communists the leverage they needed to gain control of North China.

The Russian revolution of 1917 gave Marxism a powerful center from which to operate. In 1920, communist groups began to be formed, first in Shanghai, then in Peking (now Peiping), Hankow and other Chinese cities. The First Congress of Chinese Marxists was held in Shanghai in 1921, and a Communist Party was officially formed. In 1922 it was affiliated with the Comintern.

Chinese and Russian Communists agreed that the most promising vehicle of revolutionary forces in China was the Kuomintang Party under Sun Yat-sen. For practical purposes they therefore decided to adopt a national united front with it. Sun was persuaded by Michael Borodin, Moscow agent, to combine the two parties in the United National Front.

After Sun died in 1925, signs of a rupture began to appear. Chiang Kai-shek, who had himself been trained in Moscow for a year, held the two wings together while he launched an attack on northern militarists. By 1927, Chiang was fighting both the rebellious war lords and the communist wing of the United National Front.

Meanwhile, in Moscow, Trotsky was breaking with Stalin over the issue of fomenting the Chinese communist revolution. In China, the Communists staged their famous "long march" from Kiangsi Province in south-east China, with Wuhun as their capital, to Shensi Province in the northwest, with their capital at Yen-an. The capital of Chiang's National Government was Nanking. In 1931 the Communists were able to hold a con-

gress of Soviets and adopt a constitution for Soviet China.

Japan's invasion of China in 1931 and again in 1937 played into the hands of the Communists. They exploited nationalist feeling and forced Chiang into a war with Japan which he knew would imperil his chances of unifying China's teeming, disorganized millions.

Mao Tse-tung engineered this operation. His main object was to use the Japanese invasion to build up the Red army. He has worked out what has now proved to be a brilliant strategy to seize control of the country.

This strategy was outlined in Mao's 1940 pamphlet, *China's New Democracy*. In it he directs his appeal, not to an industrial proletariat, as had Marx and, for the most part, Lenin, but to impoverished peasants. He promised them "land-reform," though landlordism was not the cause of their woes. China is simply overpopulated. With its present demographic pattern and overworked soil, China is simply overpopulated.

Mao was able to delude the peasants by his simple promise of more land. He "rallied" them—by military invasion. The Red army in China was designed for guerilla warfare, lived by forage, and hadn't much equipment until it was provided with Japanese arms and munitions when the Russians gained control of Manchuria, partly with our consent, after World War II.

The Chinese Communists therefore took over the Sun Yat-sen program and gave it a veiled Marxist content. This ersatz program of social reform was sold to the peasants by deceit and imposed on them by military means. The Red army grew from about 50,000 in 1935-36 to about 500,000 in 1945 and 1,500,000 well-armed troops in 1948. China has suffered a grand-scale military conquest planned with the help of Moscow, equipped through Russian help, and inspired by Russian communist ideology. Remember that Harry Hopkins cabled to Washington from Moscow in May, 1945:

He [Stalin] made categorical statement that he would do everything he could to promote unification of China under the leadership of Chiang Kai-shek. He further stated that this leadership should continue after the war because no one else was strong enough (Robert Sherwood, *Roosevelt and Hopkins*, p. 902).

Perfidy could not be more brazen.

The originality of Mao Tse-tung lay in fusing two successive stages in Lenin's strategy. Mao simultaneously worked both sides of the street. He appealed to the "proletariat," i.e., the peasants and leftwingers of all classes, by a moderate, gradualist Marxist program. At the same time he allayed the fears of the small enterprisers by tolerating their small businesses. He thereby split the opposition by overlapping as much of its program as he could, while distorting it to Marxist ends.

Here is the "new look" in Marxism, fashioned to rope in Asiatics. So far it has completely baffled us. No Marshall Plan geared to revive industrial economies can cope with it, because it operates in backward, agricultural areas and spreads by force of arms. Our Government will have to improvise an entirely new antitoxin to combat this epidemic. To date, we have failed miserably.

Literature & Art

London letter

THE NEW *Month*. My London letter has at least twice previously told of new, or newly dressed, reviews.

Now there is another to report on: the new *Month*. The *Month* is the organ of the Jesuit Fathers and is edited from their Farm Street church in Mayfair, London. It was founded in 1863 and has had a succession of editors. Throughout the 'twenties and early 'thirties it was ably edited by Father Joseph Keating, S.J., and on his death Father John Murray, S.J., took over the editorship. His absorbed interest in politics perhaps failed to make the *Month* the "all-round" review that its new editor plans that it shall be. "The *Month* in its new series," the new editor writes in a brief editorial, "aims at providing for those interests which go to make a complete culture. It will publish imaginative writing, criticism, and theology which the layman can understand . . ." The new editor is not Father D'Arcy, S.J., though his guidance and wide friendships would seem to have been drawn upon.

Number 1 of the new series opens with a poem by Thomas Merton (whose poems and autobiography are shortly to be published in this country). There follow articles by M. C. D'Arcy ("The Clown and the Philosopher"), by Martin Turnell ("Marcel Proust"), by Frederick C. Copleston ("Concerning Existentialism"), and a fragment of John Rothenstein's *Autobiography*. (In parenthesis here I would like to comment on the number of autobiographies being written just now in England. I don't know what psychological force leads to the writing of autobiography; whatever it may be, it is certainly in the air now. Do people subconsciously feel that their life is threatened and that they would like to get it down on paper while they still can? Or perhaps the autobiography is an easy form of literature in these days when the novel is becoming increasingly difficult. The novel is difficult for this reason: it cannot be placed against a "comfortable" background in these thorny days, and yet the thorny "realist" background is a nuisance for "quiet" novelists who like in leisurely manner to unfold the subtleties of their characters. I think there is a tendency to fall back on biography or autobiography to escape the pitfalls of the novel. Happily the autobiography provides, for me at least, the most fascinating reading I could ask for.)

There are book reviews by the French theologian, Jean Daniélou; by J. L. Russell, D.J.B. Hawkins and others, including Graham Greene, who writes about Evelyn Waugh's *The Loved One*. (These two novelists, so very different from each other, continue to be classed together.) Mr. Greene says:

"We are made a spectacle unto God, unto His angels and unto men," so Campion quoted on the

scaffold, and if one were to choose a single motto to represent the spirit of Mr. Waugh's work, from *Decline and Fall* to Campion's life, to *Brideshead Revisited* and now to *The Loved One*, could a better be found? The emphasis in the early books was on "a spectacle to men": from a distance, far enough, though below the angels' viewpoint, Mr. Waugh regarded the absurd and pathetic antics of his characters . . . [Now] the huge ceiling of eternity has closed over Mr. Waugh's work: the delightful minor novelist has developed into one of the major writers of his day, and if we have lost some pleasures in the process, we have gained a world. "I thought of the joyful youth with the teddy-bear under the flowering chestnuts. 'It's not what I would have foretold,' I said."

Evelyn Waugh himself reviews an anthology of the eighteen-nineties. . . .

Phil May was a far better draughtsman than Beardsley [Mr. Waugh points out], and W. W. Jacobs a better writer of short stores than Crackenthorpe; but, of course, neither is represented in this anthology. One does not expect to find them there; nor H. G. Wells, Thomas Hardy, Mr. Hilaire Belloc, Henry James — names leap to the mind, of writers who were in, but not of, the 'nineties. . . . There is a mysterious process, well worth investigation, by which a decade acquires its popular reputation. It is certainly not from its major figures. In our time, for example, Miss Sitwell is a far better poet than Mr. Auden, Lord David Cecil a better critic than Mr. Orwell, but one cannot doubt that for all future historians "the 'thirties" will mean the courtship of the proletariat embarrassed by deep private guilt at not being in the International Brigade.

We welcome the new *Month* and wish it every success.

BARBARA WALL

The pilgrim of the night

The stars are risen
In deeps of space,
And the Spirit of Earth
Has veiled her face.

Beyond the forest,
Beyond the town,
A sickle of gold
The moon goes down.

In field and forest
The winds are dumb.
O Heart most Holy
The night is come.

Sweet was Thy yoke
And light Thy load
When I came this way
By the mountain road.

But with too much beauty
My eyes were blind
And the doors of Thy House
Were dark to find.

They were doors of bronze
Where the starlight shone,
And the seal of a King
Was set thereon.

The starlight glimmered
On bolts of brass,
But across the threshold
I dared not pass.

But I hear the surge
Of an unknown sea,
And the sound of voices
That speak to me.

The upland meadows
Are wet with dew
And drenched with perfume
The long night through.

Thy portals loom
Amid shadows deep,

But the winds of heaven
Have stirred in sleep.

The dawn wind blows
On the eastern height
And lifts the veils
Of the jeweled Night.

By the silver flame
Of the morning star
The day dawns pale
On the hills afar.

Over western ways
By a pathway fleet
The Night goes out
Upon soundless feet.

With the dews of the night
My hair is wet.
At Thy stately doors
I await Thee yet.

Through mists of morning
The light grows strong.
O Spirit of Love
I have waited long.

ELIZABETH BELLOC

Books

Science and humanity

THE ROAD TO REASON

By Lecomte Du Noüy. Longmans, Green. 254p. \$3.50

Lecomte Du Noüy, says Ralph W. G. Wyckoff of the Bethesda, Md., National Institute of Health, in his introduction to this book, "was one of the very few scientists in this generation able to bring his sound scientific knowledge to bear upon a very fundamental question, the 'impact of science—and of scientific thought even more than of scientific fact—upon the future course of humanity.'" After Du Noüy's decease in September, 1947, the first thought of his widow and lifelong companion in study was to prepare this volume, offered in excellent English style. It was written seven years before the best-selling *Human Destiny*. (AM. 12/14/46.)

Du Noüy wrote as a friend of humanity and of science alike. "I deem it my duty," he said, "to protest against the intellectual swindle that has tried to use science as an accomplice." Until the last breath of his life he was indignant at those scholars who have misused their gifts to attack the foundations of morality and religious belief. As he remarks:

It is always easy to deceive people when they have no means of control [checking on the truth]. The language of modern science is an incomprehensible jargon for the average man. Scientists themselves do not always agree on the significance of words. But the less we understand, the more easily are we convinced. The passage from the rational to the sentimental realm occurs with remarkable facility, and quite unconsciously. It is because of this fact that the true crisis is a moral crisis, for it rests on lies.

In order to justify this protest, Du Noüy set himself a severe task. This was to explain as clearly as possible to the non-scientific public the contradictions which he himself had found between the materialistic interpretation of the universe and the most advanced data of modern physics and biology.

The closer his study, the more profound was his sense that sheer materialism could offer no intelligible statement of the transition between the statistical chaos of the sub-atomic world—as depicted by modern quantum physics—and the first appearance of organic life. Says Du Noüy (p. 68):

In reality, I grasp the mechanism of our reasoning. I do not question it. I have absolute confidence in it. But the fact that I can follow its different stages, step by step, does not give me the satisfaction that

should logically follow complete comprehension. There is something that I do not see: it is the link between the elementary chaos and the succession of phenomena that connect the former to the increasingly complex phenomena culminating in life.

It is useless, he is convinced, to try to apply the calculus of probabilities to internal cellular phenomena.

A still deeper mystery, however, is met in the study of man himself. Magnificent as is pure science, much more wonderful is the mind that conceives it. Without man, he observes in an imaginative passage (p. 53), the universe has neither shape nor color. It is a mere empty, desolate waste. "The thing that above all has differentiated biology and physics is that life has culminated in thought, which in turn has created biology and physics." Bright ideas alone cannot save us. "The crisis that is shaking the world is profound. Its origin is not difficult to discover; it lies in the fact that the development of knowledge has been far greater than the development of man's moral qualities" (p. 201).

One popular reviewer of this book, after paying tribute to its great ability, tries to undermine the force of its conclusions by observing that Du Noüy reasons from the limited age of the world (two billion years) and from the calculus of probabilities, both basic

ideas of modern physics. The reviewer then slyly suggests that physicists may change their minds in the future as they have done in the past. Thus, it is implied, Du Noüy's reasoning would be outdated.

There is a peculiar dishonesty about this type of argument. It supposes that Du Noüy works from a theological thesis and casts around for a scientific theory to support it (the action in reverse of what he so severely censures in the materialistic scientists of the nineteenth century). The precise opposite is the case, as is apparent from the entire evolution of Du Noüy's lifework as a scientist. He is deeply, almost passionately conscious of the frailty and uncertainty of all scientific explanations:

Today a physicist "thinks in relativity." Yet we must not forget the relativity of relativity itself, nor lose sight of the fact that the only goal of similar theories is to throw slender gangways between isles of knowledge in an ocean of ignorance.

His only concern is to find some explanation, as a scientist, in the name

of the unity of human thought, which the phenomena themselves are powerless to afford.

From the thought of man he proceeds to the idea of finality, and thence to speculating upon the future of humanity. Lacking a clear concept of the End of Man, as outlined by a Christian theodicy, his humanism fumbles, as does his venture into church history (pp. 208-211); and he does a little "extrapolating" (his favorite expression) from the physico-biological realm into the unfamiliar regions of philosophy and natural theology.

If you are not versed in scientific language, you may find some of the more technical pages of *The Road to Reason* rather stiff reading. They are the components of the work of a master of close reasoning joined to imaginative exposition and lucid arrangement. The present work will not, I conjecture, be quite so popular as *Human Destiny*, but it takes you more intimately into the thoughts out of which the best part of *Human Destiny* was constructed, and operates more closely within the premises wherein the author was unquestioningly at home. JOHN LAFARCE

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The *Ancient Christian Writers'* series offers herewith, as the second volume of the Apostolic Fathers, Father Kleist's version and interpretation of the *Didache*, *Barnabas*, *Letters and Martyrdom of Polycarp*, *Diognetus* and—what we seldom find in such collections—the *Papias Fragments*. The high standard of this series and the work of this translator in his first volume are here consistently maintained. Readers will get from the present volume the same smooth translation and the same helpful commentary on the texts translated.

Father Kleist's earlier volume, opening the series, was characterized by *Osservatore Romano* as "the tremendous task of opening the precious treasures of the patristic age to a public which employs the English language—that is, so we may say—the greater part of the world."

When it fell to my lot last year to review Father Kleist's former volume, I said (thinking chiefly of liturgical factors) that not everybody would be in

complete agreement with Father Kleist about all the renderings or interpretations.

A similar, and a larger, difficulty attaches to his statement that "the chief interest — and great puzzle — of the *Didache* is its Eucharistic Chapters 9 and 10." For years I held and taught the view assumed in that phraseology and capitalization, but came slowly to abandon it in favor of another view. If I were writing that sentence now I would have used the spelling, "eucharist," to suggest a problem; for there are many students who see in these passages prayers of thanksgiving not necessarily (or even probably) connected with the Holy Eucharist. Thus, Father Joseph Jungmann, in his recent *Missarum Sollemnia*, quotes these two chapters, and then says of them:

Much as has been written about these prayers, little light has been won as to their precise meaning. In any case we have here table-prayers, which open and close a Christian meal: there is first the blessing over the wine and bread, and, at the end, the thanksgiving prayer. That the meal itself comprised a sacramental "Eucharist" is at least very improbable.

I find I have devoted most of this review to differing with Father Kleist on just one point.

Doctor Schopp and the Augustinians, Father Arbesmann in the van, are going to make it increasingly difficult for the English-speaking world to neglect the writings of St. Augustine. The

Cima patristic series here gathers under its imprint four new English translations that had already recently appeared in print, one on the Herder list, the others under Cosmopolitan Science and Art Service copyright.

If St. Augustine was himself extremely careful about preserving all his religious writings, while cheerfully allowing his secular works to perish—as Father Altaner brings out in *Theological Studies* (December)—we may be sure he had a special affection for the four writings here presented, since they are the first products of his genius after the terrific conversion crisis of 386. Together with Monica, his brother Nebridius, his son, his ever-faithful friend Alypius, and a few others, he took possession of a charming country estate, near Milan, put at his disposal by a friend, and there gave himself up to prayer, reading, reflective conversation, in preparation for his baptism the next Easter.

Looking back at the very close of his life on these writings, Augustine finds them "still relishing somewhat of the school of pride so lately left." They are composed partly in dialog, and partly "in soliloquy with myself alone in Thy presence." "When shall I find time," the aged Augustine asks once more of God, "to commemorate all Thy great benefits bestowed on us at that time?"

These four Augustinian writings are in a class by themselves, for they represent the newly released soul of the great Augustine with his God—not yet the religious guide, the father confessor or the diocesan administrator, not the statesman struggling to build up the City, or the apologete or controversialist or theologian wrestling with the foes of orthodoxy. These writings are God and Augustine, Augustine and God.

The Answer to Skeptics (Contra Academicos), of which D. J. Kavanagh is translator here, had been begun first of all, but then Augustine's thirty-second birthday loomed up (November 13) and so, naturally, there was a party—a conversation party three days long, of which *The Happy Life (De beata vita)* is the "score," with Monica, the only baptized one in the group, giving the characteristic Christian touches. Doctor Schopp is translator.

Divine Providence and the Problem of Evil (De ordine)—Robert P. Russell, translator—affords Augustine's reflections on his wasted years with Manicheism, and its attempt to solve the riddle.

Augustine talking to himself, in God's presence, provides in the *Soliloquies*, translated by T. F. Gilligan, the first use of that wonderful instrument demonstrated so effectively a decade later with the *Confessions*.

GERALD ELLARD, S.J.

Non-Marxian socialism

SOCIALIST BRITAIN: Its Background, Its Present, and An Estimate of Its Future

By Francis Williams. Viking. 278p. \$3

Recently these columns carried a review of John Jewkes' *Ordeal by Planning* (12/11/48), a book violently condemning the present socialist government in Britain. The present work defends the opposite side in a far more dispassionate, orderly and comprehensive presentation. Anyone interested in Britain's new "bloodless revolution," and in her condition as a nation and as the heart of an international commonwealth, will find this book helpful.

It is a pleasure to follow the orderly development of Williams' work. First examining the issues involved in this new British experiment, he clearly describes the politico-economic background of the national and international problem. With eyes open, Britain has decided that the economic and moral values of a limited socialism outweigh those of individualistic capitalism. Williams discusses the nature and origin of British socialism, then introduces us at length to the administrators of the new regime—Attlee, Bevin, Cripps, Morrison, Dalton, Bevan and others—whom he has known personally for many years. Next we see the revolution at work in social and economic matters at home, then its influence on

British international policy both within the empire and with the United States and Russia. Finally Williams seeks an optimistic answer to the two questions: whether Britain is still a great power, and whether personal liberty will be safe in the socialist revolution.

Just what is British socialism? It is not Marxian, has nothing to do with the latter's materialistic, irreligious, totalitarian theory and denial of private productive property; rather it is a practical technique sprung from trade unionism, supported by members of every religious group in the country, aimed at a mixture of private (80 per cent) and nationalized (20 per cent) industries, and directed through an assured democratic process toward the highest social goal. (This may not be socialism, but such the British call it.) The British people have freely chosen this policy, and already it has achieved greater results than could have been expected from any other system. There are those who criticize shortages, continued demands for British sacrifice, and the extended governmental controls. But they should realize that the shortages derive precisely from an already elevated standard of living for the lower classes, that the drastically war-weakened condition of British economy necessitates sacrificial restorative effort, and that government controls are due to postwar conditions which would have forced any government to exercise such controls.

What is the function of socialism in the heart of an empire? Not liquidation of the empire, certainly, but cooperation with commonwealth partners and development of colonies to strengthen the empire enough to maintain a balance between the United States and Russia, and thus preserve world peace. So important is the potential British contribution to world peace and prosperity that the world should help Britain become strong enough to make that contribution. Practically that means that the wealthy United States should adopt a more generous trade policy, and thus help Britain regain a favorable balance for itself.

There are those who will be little sympathetic toward Williams' claim that other nations should help Britain restore its strength and higher standard of living, that the United States should raise Britain to a level of rivalry with itself in the exercise of international power. Since a mere free-trade policy cannot balance American imports with exports, Williams comes very close to asking for American charity, though he admits international politics is based on power and is quite amoral. Can the world, perhaps, be slowly realizing that Christian virtue is the only answer to international chaos?

Again, there will be many unable to

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see how private industry can be free when it is subject to priorities in favor of the nationalized industries, or to understand how the press must remain free when the government could control, let's say, the supply of newsprint or even manpower. The author's sincere admission that the success of socialism depends on the virtuous patriotism of the people will be gleefully seized by every individualistic-minded critic as the key to socialist failure.

Very many of the present British techniques are surprisingly close to those our middle-way Industry Council plan would use: the councils themselves, labor-management committees, etc. That fact, plus the capable treatment and smooth writing by Williams, commends this excellent book to many readers.

JOSEPH B. SCHUYLER

THE GRAND DESIGN

By John Dos Passos. Houghton Mifflin. 440p. \$3.50

The New Deal, viewed in a twilight of disenchantment, is the grand design of Mr. Dos Passos' title; and the novel itself represents a lament over the tangled web of American politics between the great depression and the coming of war. Washington, the focal point, is an island of human hope entirely surrounded by planners, place-seekers and phony liberals. The general implication is that war changed bad times to good, and social progress went out the emergency window. The author's evident sympathy with that first-term idealism makes his sense of betrayal the more acute, and his arraignment of key figures, fictionally reconstructed, goes beyond satirical sniping.

Mr. Dos Passos' survey of little people and big events, presented in a vertical structure with choric comments representing the *vox populi*, concentrates on an imaginary agency operating under the Secretary of Agriculture. Set up to liberate the tenant-farmer, electrify rural areas and preserve the family-sized farm, it enlists the talents of Millard Carroll, a successful small industrialist, and Paul Graves, who learned how to appreciate America by working in Russia. Both are sincere, and the agency is a brave notion but, after struggling against a pyramiding bureaucracy, administration politics and appropriation-hunting, the two men are forced out in a cynical deal by which a Texas oil tycoon outmaneuvers the crystal-gazing chief of Agriculture for presidential favor. It develops along the way that the paternal hand of government, producing waste, dependency and pliancy as often as not, is a doubtful substitute for individual effort and competence on the farm.

The degrading effect of the political

incubus which is Washington, in this reading, is epitomized by Georgia Washburn, daughter of a liberal Midwest professor. Fleeing from one betrayal, she passes through a suburban affair with Graves, and finally commits suicide in revulsion at her moral decline.

The rogues' gallery further assembled by the author is plausible and unpleasant. Walker Watson, the self-appointed spokesman for the common man in the Cabinet, relies on Rosicrucianism and graphology for his inspiration and on servile double-dealing for his advancement. Supreme Court Justice Oppenheim is an unctuous puppeteer behind a curtain, dropping hints which lesser men leap to obey. The dandyish radio oracle, Herbert Spotswood, is terrified equally by Hitler and Father Time, and reaches his depth when he is flattered and then bullied into toadying to a Spanish War "memorial service" which turns out to be a Communist Party rally. There are other suggestive characters to pique the politically well-read.

The novel does belated service in spotlighting the techniques by which official and public opinion were kidnapped by the Leftists of the period: the peace demonstrations with planned "incidents," immediately followed by second-front rallies when Hitler and Stalin fell out; the paper committees of fellow-travelers and dupes; the identification of "anti-fascism" with democracy.

There is a general muting of spiritual values in the fiction as in the fact, and Dos Passos, in an off-stage comment, provides a motif when he writes that we learned many things but "we have not learned how to put power over the lives of men into the hands of one man and to make him use it wisely."

THOMAS J. FITZMORRIS

POPCORN ON THE GINZA

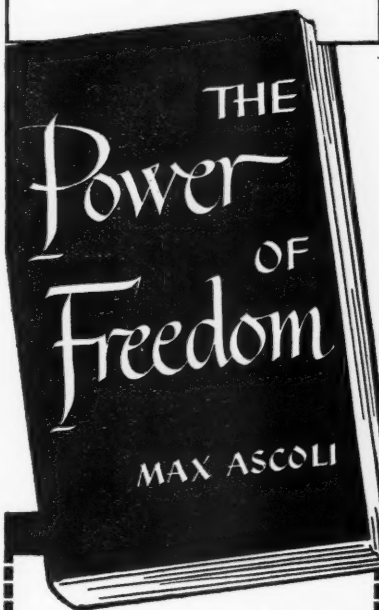
By Lucy Herndon Crockett. William Sloane. 286p. \$3.50

Americans have been waiting for a book like this—an informal, accurate, colorful account of what Japan is like under the Occupation. The book has no "ideologies," bias or slant. It has some graphic and humorous sketches by the author as illustrations.

The Ginza is Tokyo's "main stem," meeting place of all types. Lucy Crockett, daughter of an Army officer, and a Red Cross executive with three years of hard work and experience in the South Pacific, Philippines, Korea and Japan, writes with keen observation and an understanding heart.

People who have sons or relatives living in Japan in the service or as civilians—and all Americans who feel

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an interest in those of our problems as conquerors that General MacArthur is tackling—will find this book the best that has yet appeared.

Whether you want to know about that samurai sword Bob sent home, or wonder what Japanese women wear, the answer is here. If you have a sociological interest in the professional distinction between geisha girls and the girl with a cigarette on the Ginza—the answers are in Miss Crockett's book.

Should you be interested in the "black market," she tells plenty—and gives a heart-twisting angle not hitherto reported: about the shelter for down-and-outs run by the black marketers. A sort of Robin Hood twist, with the story of little "Osaka," who had no other name because, at the age of four, B-29 raids left him alone in the world in Osaka. A real "Red Cross girl," Miss Crockett gives many details about the tragic child-victims of war.

The diversions and divagations of American servicemen, bored, lonely and homesick, are recounted candidly. So are the luxurious living conditions provided for servicemen's families and civilian employees. "The presence of Americans has introduced into the Japanese group a strain of new blood for the first time in centuries of inbred history. A bumper crop of blue-eyed Japanese-American babies was noted around the end of the first year after the Surrender."

It is surprising to learn that more than 7,000 American families are now quartered in Japan. Interesting to hear of the civil-service worker from Arkansas, married to an ex-Seabee who said: "The government pays your way over, houses you, feeds you, affords medical care . . . my entire living expenses a month come to under \$30. I manage to save \$160 a month."

Informative, anecdotal, colorful, this is a book with not one dull page, and with plenty of excellent background for American thinking about Japan.

DOROTHY G. WAYMAN

WREATH OF SONG

By Robert C. Broderick. Bruce. 203p.
\$3

Of all the poets of the nineteenth-century Catholic revival in England, the work of Francis Thompson has perhaps the widest audience.

Most people know the main outlines of his life, and the story of his discovery and rescue by the Meynells has become one of the dramas of literary history. The recent centennial of Alice and the even more recent death of Wilfrid Meynell have once more made readers conscious of the poet they befriended and encouraged.

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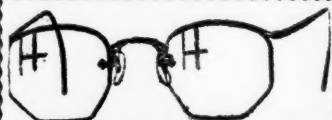
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Actually, however, the body of biographical data is small. Many minor details are hidden in darkness, and even many major problems in the interpretation of his life remain controversial. For a long time Everard Meynell's memoir—scant as it is—has been the standard reference work. A final definitive life of Thompson is very much needed, but such an undertaking would be foolhardy until much painstaking research and many special studies have been devoted to him, so that the final biographer may proceed on a basis of sound and solid scholarship. Such books as Rev. Terence Connolly's recent edition of his critical reviews are necessary preliminaries before any really satisfactory biography can be written.

Robert Broderick, the author of *Wreath of Song*, has rushed in to write a fictionalized life of Thompson. According to his preface, his "only effort was to develop the novel along lines dictated by research into his life."

Mr. Broderick's problem, then, was analogous to that of the writer of historical fiction. Certainly one cannot quarrel with his desire to give flesh and bone to the picture of Thompson by concretizing it beyond the bare facts as we have them. But the pitfalls are many and dangerous. At least the main outlines of the story must remain undistorted and psychologically in accord with what we do know. To fail in this is really serious.

How are we to explain Thompson's return to laudanum after his stay at Storrington? Mr. Broderick has an answer: it was to keep his love for Alice Meynell on a platonic plane. This would be plausible only to those readers who understand very little of the character of Francis Thompson and even less of Alice Meynell.

Or what was the immediate occasion for Thompson's writing his best-known poem, *The Hound of Heaven*? Here the novelist's fictionalizing becomes preposterous: "In the distance, across the downs, a hound bayed at the moon . . . he grasped his pen, dipped it into the inkwell, and wrote the title."

Or how explain Thompson as the greatest poet of the latter decades of the nineteenth century? Why, of course, by saying that all the others were poets of mere emotion. Was this Hardy's trouble? Or Bridges'? Or Patmore's?

Such interpretations make the reader unfairly suspect sections of *Wreath of Song* which will bear careful scrutiny and to which the author has brought common sense, insight and the art of the story-teller.

The difficulties involved in writing a fictionalized biography are undoubtedly great enough without becoming involved in additional stylistic problems.

The author set out "to give an impressionistic and interpretive picture. To do so I have attempted to limn the details in a manner somewhat as he wrote his poems, that is, with metaphor, image and vignettes of the scenes and times about him." Unfortunately, when these appear in prose rather than in the white heat of poetry they become over-writing of the most flamboyant kind. The seasons are a special snare: "The spring came dancing on dappled feet of sunlight, lifting her skirts daintily above the puddles. . . . As the days fattened with buttery sunlight, Francis. . . ." etc., etc.

The restrained understatement of Everard Meynell's life of Thompson will gain new readers who will go to him to try to discover the difference between fact and fancy. But even Everard Meynell's book is unsatisfying, and Thompson is worthy of a new and definitive biography. JOHN PICK

The Word

WE PASSED A CRIPPLE IN THE street, and went on in silence until we were well out of earshot.

There was a note of bewildered defiance in Betty's voice. "Daddy! Is that God's will?"

"No."

Out of the corner of my eye I could see her looking at me as if wondering whether I had understood her question, or whether I was thinking about something else.

"But Sister said . . ." she began.

"I know," I interrupted. "Sister said we should be resigned to the will of God."

"Yes. When we're sick or hurt or anything."

"Sister's right," I told her.

She hunched her shoulders. "Then, Daddy . . ."

"Then you think it's God's will that we should be sick or hurt or sorrowful?"

"Isn't it?"

"Betty," I said, "when God created Adam and Eve, where did He put them?"

"In the Garden of Eden."

"Whose home was that?"

"Theirs."

"Only theirs?"

She was silent. Then she said: "Oh! It was ours too."

"Was there any sorrow or suffering there?"

"No."

"Why aren't we there now?"

"Because of sin."

I nodded. "And is sin God's will?"

"Oh, no!"

"Whose will is it?"

She pondered. "People's," she said slowly.

I pushed my hands deeper in my pockets against the February wind and cold, and walked along, not speaking. Presently Betty added: "I see what you mean."

I said nothing.

"You mean," she said, "God never wanted us to suffer."

"It hurts Him," I told her, "more than it hurts us. Look at Calvary."

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CITY.....ZONE.....STATE.....

2/5

"And suffering," she said, "is our fault, not His."

"It's His mercy," I replied. "His love."

She looked at me, puzzled. I went on: "It's the door into heaven He died to open for us after we closed His door—the garden gate. He said to Adam and Eve: 'I want you to dance into My mansions like laughing children frolicking among the flowers of Eden. But if you insist, you may come the back way, the earth-way, through the rocks and brambles.' They picked the earth-way; and then God said: 'Very well, I will come and lead you; because if I don't, you will perish.' And He led the way, crowned with thorns, falling among the rocks, dying—but leaving a path for us. He didn't want us to suffer and sorrow, but when we decided that way, He joined us, and made suffering glorious. He said to us: 'You have chosen your own will, not Mine. I take the consequences upon myself.' That's why we say to Him now: 'Thy will, not ours, be done.' We unite with Him in the terrible and wonderful labor of restoring all things."

There was a long silence. Then Betty asked, quietly: "Daddy, why is He so good to us?"

"Because of His charity," I answered. "His love." And I quoted to her from the epistle for the fifth Sunday after Epiphany:

"Even as the Lord hath forgiven you, so do you also. But above all, have charity, which is the bond of perfection, and let the peace of Christ rejoice in your hearts."

After a moment, I added: "You see, Betty, if ever we all love God and love one another, there will be perfect peace; and charity will change all suffering into joy. That cripple we passed—how do we know he is not the happiest man on earth? How do we know he is not walking arm-in-arm with Christ, opening the path to heaven for you and me?"

Betty's eyes widened, and she turned to look back; but the cripple was out of sight. It would not have been so had our progress been as slow and shuffling and laborious as his.

JOSEPH A. BREIG

Theatre

ALL FOR LOVE, a revue presented by Sammy Lambert and Anthony B. Farrell at the newly christened Mark Hellinger Theatre, will hardly set the theatrical world afire or threaten the longevity record of *Oklahoma*. The producers have persuaded Bert Wheeler and Grace and Paul Hartman to preside over the comedy department, and

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have hired some young people with good voices to handle the melodies. But Max Shulman, mentioned in the program as the Sketch Editor, failed to provide the funmakers with humorous material; and Allan Roberts and Lester Lee, who are responsible for the music and lyrics, produced songs that are considerably less than sensational. Mr. Shulman, apparently intending to inject a bit of pep into the show, put his OK on a couple of scripts that are more smutty than humorous, and one of the songs was born while the writer had one foot in the gutter.

Eric Victor claims credit for the dances and musical numbers, and one wonders why. Edward Reveaux is billed as the over-all director. He has achieved results which are not too bad for a man who, because of inept script writing, had two strikes against him when he picked up his bat. Edward Gilbert's sets are appropriate; and Billy Livingston's costumes, although my taste in colors runs contrary to his, are as opulent as Altman's display window. The producers should be grateful to Mr. Livingston for making their show in at least one respect outstanding. It is as richly dressed as a Hollywood star posing for a magazine cover.

While the production offers the best that money can buy in the way of fine trimmings and acting talent, it is hamstrung and earthbound by a dearth of writing competence. Bert Wheeler is an expert laugh artist, along with Bobby Clark, one of the few surviving alumni of the vaudeville tradition. He made the grade on the Orpheum and Pantages circuits and, unless my memory is at fault, appeared at The Palace, the goal of all vaudeville performers. When vaudeville began to fade, he was a success in pictures. But the "Morris, My Son" sketch defeats all his stage and screen experience. The skit was written by an intellectual clodhopper and, after Mr. Wheeler exhausts himself in an effort to make it amusing, it remains tripe. The Hartmans are as unfortunate in the "Fashion Expert" sketch. Mr. Wheeler is luckier, but not too lucky, in "The Flying Mare" scene, and the Hartmans fare slightly better in "Sea Diver," but neither sketch is an experience to be recorded in one's memoirs.

The renovated Mark Hellinger Theatre is something beautiful to see, provided one's taste runs to fabric interiors done in pastel colors. Masculine preference would probably incline toward simulated fumed-oak panels and unfinished beams. Since the ladies are responsible for the majority of male attendance at the theatre, dragging their husbands, sons and boy friends from prize fights and basket-ball games, pretending that they have no one else to escort them, it is just as well that

The Mark Hellinger is pleasing to the feminine eye. It is regrettable that the inaugural production is not more appealing to both masculine and feminine risibilities.

THEOPHILUS LEWIS

Films

COMMAND DECISION. So far William Wister Haines' play about the problems and responsibilities harassing the commander of a bomber division is the best theatrical piece to come out of World War II. The beleaguered central figure is Brig. Gen. "Casey" Dennis, the author's definition of an ideal leader of men (played in the movie by Clark Gable). He has launched a vital three-day bombing operation against Eastern Germany, which will necessarily entail a heavy loss among the attacking planes. Hardly is the operation one-third complete before he is beset on all sides by pressure to suspend it. An Air Corps brass hat (Walter Pidgeon) demands a low-loss percentage and record tonnages to preserve the Air Force's position in the over-all war strategy. A war correspondent (Charles Bickford) regards the security news blackout as a cloak for a high-echelon blunder. A visiting Congressman (Edward Arnold), who voted against every national defense measure, now regards himself as the protector of his constituents being slaughtered at the cold-blooded whim of professional soldiers. In addition, Dennis' humanitarian instincts recoil at the necessity of sending men, including his best friend (John Hodiak), to almost certain death. It can be said for the sake of argument that the author has given the play's bombing target a crucial importance which could not ordinarily be established for a particular objective, thus stacking the cards in favor of daylight precision bombing, and also sparing his hero the anguished doubts over the wisdom of his decision which must figure so largely in the thoughts of conscientious field commanders. But in general he has mar-

read the

Statistics of Shame

by John A. Kenedy
in our February issue.

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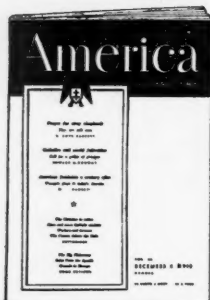
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shaded the conflicting viewpoints of his characters with resounding dramatic impact and with what appeared to this non-military observer to be fair-mindedness and authority. The movie version adheres to the play in its essentials: emphasizing personal conflict rather than aerial gymnastics; eschewing melodramatics; delivering undiluted its critique of brass hats and shortsighted public opinion. It suffers, as is almost inevitable with films adapted from plays, from uncertain pacing and a partial loss through diffusion of cumulative effect. And the characterizations, with the exception of Walter Pidgeon's, are somewhat blunted, especially in the case of Van Johnson as the comic-relief sergeant. None the less, it remains an engrossing war picture with a rare degree of validity, which can be recommended to all the family. (MGM)

SO DEAR TO MY HEART. Walt Disney has abandoned his variety shows in favor of further experimentation with the technique of interspersing a conventional, live-actor screen story with interludes of animation. In thus adapting Sterling North's recollections of an Indiana boyhood he has fashioned a beguiling, uniformly tasteful Technicolor movie for the family. The story—about a lad's attachment for a ram-bunctious black lamb and the sacrifices he makes to keep the pet and groom him for the State Fair—is simplicity itself. It is a simplicity rooted in the fundamentals of honest living, and in the half-rollicking, half-serious childhood memories of everyone. Bobby Driscoll is the irresistible small boy, Beulah Bondi a somewhat softened version of his stern but loving grandmother, and Burl Ives a ballad-singing blacksmith. The animated characters form the persuasive illustrations for a few sugar-coated moral lessons. (RKO)

MOIRA WALSH

Parade

IF TELEVISION HAD BEEN IN USE in ancient times: (Scene: Flavia and Domitilla, two young, high-born Roman ladies, daughters of Publius Suetonius, lounging on couches by the pool in their father's palace in the city of Rome. Time: First Century, A.D.) Flavia (yawning): Domitilla, isn't anything above the humdrum ever going to happen? Something stirring, significant? I'm dying from boredom these days.

Domitilla: Shall I turn on the television?

Flavia: Television, bah! Same old thing all the time. The lions roaring in the arena; the gladiators killing each

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WRITE FOR BULLETIN A

other; the mediocrities at the Forum.
Aren't there any world-shaking events
any more? Any great men? Take this
fat-headed Emperor of ours. . .

Domitilla: Hush, Flavia, hush! Some-
one may overhear you. (She turns on
the television.)

Announcer (arrayed in immaculate
toga): This is Station XLCM-TV,
bringing you the popular program,
"Roman Sights." Metellus Trebonius
speaking. . . We are moving toward
the city gate by the Ostia road, showing
you the scenes along the way. Marcus
Ligarius, leader of the legions in Gaul,
has arrived in Ostia. We hope to inter-
view him at the gate for the benefit of
our listeners and viewers.

Flavia: Ligarius famous? Bah! (One
scene after another appears on the
screen: a crowd of little boys is seen
being herded into a temple; a huge
tenement, with its roof caved in, looms
on the view; gladiators appear march-
ing in formation.)

Trebonius: The little slave boys you see
entering the Temple of Diana are about
to be whipped to death on the altar of
the goddess. . . This tenement col-
lapsed yesterday, killing hundreds of
lodgers. Small loss; they were just riff-
raff. . . There go the gladiators on
their way to the arena. (The city gate
and the white road to Ostia appear on
the screen.)

Trebonius: Here comes the new batch
of slaves just landed at Ostia.
They are from all parts of the world.
(A great throng of men, women and
children, guarded by soldiers, is seen
passing through the gate and moving
into the city.)

Trebonius (peering anxiously down the
road): Ligarius is not in sight. Per-
haps he is delayed. Oh, for somebody
important to interview (The screen
shows an elderly man and a younger
companion entering through the gate.)
Trebonius (stopping the couple):
Where are you from?

Elderly Man: From Palestine.

Trebonius: What is your name?

Elderly Man: My name is Peter. My
friend here is Mark.

Trebonius: Is this your first visit to
Rome?

Peter: Yes.

Trebonius: What business brings you
to Rome?

Peter: I serve One who was crucified
for the redemption of mankind.

Trebonius: You won't do. I want some-
body important. . . On your way,
stranger.

(The screen shows Peter and Mark
walking into Rome, in the direction of
Vatican Hill.)

Flavia: Turn the thing off, Domitilla.
I told you it would present nothing but
the humdrum.

JOHN A. TOOMEY

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Old-age security

EDITOR: Since Congress will undoubtedly soon amend existing Old-Age Insurance legislation, in the light of thirteen years experience, AMERICA is to be commended for opening discussion of this matter in recent issues. On one of these discussions I should like to comment.

The evidence and argumentation of Thomas H. McManus (Am. 1/22) in answer to Louis F. Buckley's objections (1/8) appear faulty on two main counts.

1. *Past experience gives no assurance that most non-profit organizations will embrace a "voluntary" coverage.* The Very Rev. Edward V. Stanford, O.S.A., rector of Augustinian College, Washington, D. C., and executive secretary of the Catholic Commission on Intellectual and Cultural Affairs, says:

College personnel were excluded from the Federal plan (thirteen years ago) at the insistence of the colleges, chiefly on the plea that this would jeopardize the traditional freedom from taxation of such institutions. The implication was [they] would undertake this responsibility for themselves. . . . Many have not [including] the great majority of Catholic Colleges. ("Social Security for Lay Professors," *NCEA Bulletin*, Nov. 1946)

Father Stanford indicates that "probably not to exceed a dozen" Catholic colleges have up to his writing adopted a private (and *voluntary*) retirement plan in lieu of Federal coverage. In other words, as Father Stanford and others have pointed out, the *voluntary* record in past years gives no assurance of any extensive voluntary acceptance in the future, under a voluntary law.

2. *That to have a compulsory tax for old-age security will jeopardize the traditional tax-exempt status of non-profit organizations is gravely doubtful* in view of past experience. Those States which have extended compulsory workman's-compensation insurance to non-profit organizations have not used this as a knife to "whittle away" the traditional status. Rather, the need for such protective insurance is recognized as a special type of levy necessitated because no worker—in profit or non-profit institutions—is exempt from possible injury while at work. Just so, no employee is exempt from possible old age.

As Prof. F. Baerwald of Fordham University puts it:

The (previous) exemption of employees of non-profit institutions is related to the fact that these organizations are tax-exempt. But

. . . contributions to social security are not general taxes in the usual sense. These payments are earmarked for specific purposes and they establish credits for the individuals. . . . This fact differentiates contributions to social insurance from other compulsory levies. (*Fundamentals of Labor Economics*, P. 227, D. X. McMullen, 1947, N. Y.)

Many other students of social security—and students of public finance—hold similar views. In fact, the available literature in such fields, particularly by Catholic writers, seems to confirm this viewpoint regarding old-age insurance.

As an individual, and an interested student of these affairs, I have been glad to read the legal views of lawyers Lynch and McManus, even though I cannot agree with their evidence and pleading.

JOHN H. SHEEHAN
Associate Professor of Economics,
University of Notre Dame
South Bend, Ind.

Mr. Nussbaum vs. IRO

EDITOR: I feel that I owe you thanks for the courteous manner in which you treat me in spite of the fact that we are in battle over the Nussbaum articles.

You will know, as I do, that the first duty of a publication is to stand by its writers unless there is definite reason to believe that the writer has proven false to his trust. That proof has not been submitted in the case of Nussbaum. If it should be, I will be the first to proclaim his iniquity. But, in the meanwhile, he is entitled to the protection that independence of mind and independence of investigation and expression require.

This is not to say that Mr. Nussbaum is a paragon of all the virtues. It does mean that, until Nussbaum has been proven recreant, it is ONA's duty, although unpleasant, to print the material flowing from his assignment. Nussbaum's facts remain uncontroverted. And, further, I challenge your statement that ONA is even remotely interested in fellow travelers. That charge is unbecoming to anyone whose journalistic record includes an ethical sense. I think, unless you think you have proof, the epithet should be withdrawn.

On the assumption that you will do the proper thing, I close with my best wishes to you and AMERICA, which has long been among my favorite reading.

HERBERT BAYARD SPOWE
Overseas News Agency
New York, N. Y.
(See our editorial, p. 480. Ed.)

More on health insurance

EDITOR: Recent Presidential pronouncements have revived discussion of compulsory health insurance. Proponents and opponents are lining up their best talents for the contemplated conflict.

The overwhelming majority of doctors oppose this movement, their opposition being motivated by many reasons, some good and some bad.

Analysis of the causes behind the demand for this great social upheaval leads one to the usual answer to all social problems: the failure to recognize our social responsibility. Doctors realize that living as a social being provides many privileges, but too many have failed to recognize that commensurate responsibilities must be accepted if these privileges are to endure. Living in society supposes an awareness of social duties.

Too few doctors, including many from our Catholic schools, have received adequate training in sound social fundamentals during their formal studies. To fill this void, I urge the formation of adult-education classes, conducted by qualified leaders. Careful study of the great encyclicals, supplemented by detailed explanation of their philosophical implications, is a necessity if we aspire to peaceful living as social beings. Recognition of these principles and development of a sincere desire to be guided by them is difficult for any man who has developed in our materialistic era, and this is of course true for most of us.

If doctors, generally speaking, were guided by sound Christian principles, there would be no valid reason for the development of compulsory sickness insurance. If man were motivated by a desire to do the things he ought to do, major social problems would not exist. "It is better to light a candle than to curse the darkness."

F. L. FEIERABEND, M.D.
Kansas City, Mo.

North American College

EDITOR: Would any of your readers have access to diaries or letters written by students or staff members of the North American College, Rome, Italy, during the early years of the College's history, 1859-1900? I am collecting materials for a history of the American College, and I find that papers of this description, for the period in question, are as indispensable as they are rare.

I should like to borrow these manuscripts from their possessors. When the pertinent data have been transcribed, the originals will be returned promptly and thankfully.

(REV.) ROBERT F. MCNAMARA
Professor of Church History
St. Bernard's Seminary
Rochester 12, N. Y.

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